

The Morality and Ethics of the Bible and the Qur'an

Updated & Revised Edition

Mohammad Mandurah

Copyright © 2021 by **Mohammad M. Mandurah**

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review.

Originally published under the title: "The Morality of The Bible vs. The Morality of The Qur'an"

Updated & Revised Edition, 2021

**In the Name of Allah,
the Merciful,
the Compassionate**

Other Books by: Mohammad Mandurah

- *25 Testimonies Against the Bible* (2020).
- *Biblical Creation vs. Qur'anic Creation* (2020)

Note

All of the Biblical references are taken from **King James Version (KJV)**.

The translations of the Qur'anic verses are mainly taken from: M.T. Al-Hilali & M.M. Khan - *Translation of the Meanings of The Noble Qur'an in the English Language*, (2004).

Other translations of the Qur'an, however, are consulted, in which case, the source is identified. These translations are:

- Asad, M - *The Message of Islam* (1980).
- Maududi, S.A. - *Tafhim-ul-Qur'an* (1972).

Abbreviations

Chron.	Chronicles
Col.	Colossians
Cor.	Corinthians
Dan.	Daniel
Deut.	Deuteronomy
Eccles.	Ecclesiastes
Eph.	Ephesians
Ex.	Exodus
Ez.	Ezekiel
Gal.	Galatians
Gen.	Genesis
Hab.	Habakkuk
Heb.	Hebrews
Hos.	Hosea
Isa.	Isaiah
Jer.	Jeremiah
Josh.	Joshua
Judg.	Judges
Lam.	Lamentations
Lev.	Leviticus
Mal.	Malachi
Matt.	Matthew
Num.	Numbers
NT	New Testament
OT	Old Testament
PBUH	Peace Be Upon Him
Philip.	Philippians
Prov.	Proverbs
Ps.	Psalms
Rev.	Revelation
Rom.	Romans
Sam.	Samuel
Song.	Song of Solomon

Thess.	Thessalonians
Tim.	Timothy
Zech.	Zechariah
Zeph.	Zephaniah

Preface of the Updated & Revised Edition

This is an updated and revised second edition. The following changes are incorporated:

- i. Originally, the book was published under the title: *"The Morality of the Bible vs. the Morality of the Qur'an."* In response to the suggestion of some readers, the title of the book is changed to: *"The Morality and Ethics of the Bible and the Qur'an."*
- ii. King James Version (KJV) is used as the main source to the references from the Bible. (NIV was used in the previous edition.)
- iii. The verses of the Qur'an in Arabic are included in addition to their meanings in English.
- iv. Some chapters are revised and expanded.
- v. Correction of typographical errors.

Preface

Sears & Zemansky University Physics is the name of a physics textbook that is probably the best and most widely used introductory physics textbook in the world. The first edition of this textbook was published in 1949. I studied this textbook when I was in college in the early seventies of the last century. The textbook I used was probably the 4th or the 5th edition. Now it is in its 15th edition. It has different authors; It is called Young & Freedman University Physics.

During the seventy years since the first appearance of that textbook, physics has witnessed many changes and developments, especially, in the fields of what is called “Modern Physics” and “Cosmology”. Many of the theories that were taught in the fifties of the last century are now obsolete, and were substituted by new theories based on new scientific findings and discoveries. A new branch of physics called “Quantum Mechanics” evolved and is added to the textbook.

A textbook is an essential element in the educational process. It has to be updated and error-free. Suppose a test in physics is going to be held next week (in year 2020), and two students are entering this test; one of them is using the 1949, 1st edition of Sears & Zemansky University Physics textbook, and the other is using the latest 2020, 15th edition; Who do think would have the best chance to pass the test?

Scriptures in a religion, is similar to the textbook of an educational course. Scriptures contains God’s teachings and instructions to us. In the Day of Judgement each person will be judged based on how much he abode by these teachings when he was in this life.

Scriptures, therefore, has to be authentic and error-free. Authenticity of scripture means that it has to be proven beyond doubt that it came from God. Error-free means that it should be proven beyond doubt that it did not suffer any corruptions or mutilations as it was transmitted to us. These requirements, however cannot be ascertained easily. Whereas the age of a certain science textbook might be 50 or 100 years at most, the age of a scripture is measured in thousands of years.

Deciding a scripture is authentic or not, or, error-free or not, is not an easy task. Only specialized scholars can make these kind of judgements. A layperson has to rely on other means to be able to make these decisions.

Fortunately, there is other means that enable a layperson to evaluate and scrutinize a scripture. Humanity has gained substantial knowledge and experience that enable her to distinguish between good and bad, and right and wrong. Hence, the morality system embedded in any scripture, that tells us what is good and what is bad, and what is right and what is wrong, can be used to evaluate and scrutinize the scripture.

For example, can a scripture that sanctions murder and genocide, or glorifies rape and incest be authentic? Can God, the Creator of all humans, be a racist, and favors some of his people over other people based on race? Is it moral for a scripture to include a law that punishes a person for a crime committed by another?

These kind of moral questions and issues are the tools that we will use in this book to study and evaluate scriptures...

Contents

Introduction: 1

The Abrahamic Faiths: 1

Judging Religion & Scripture by Its Moral System: 2

1- Was Eve Responsible for Adam's Sin (The Original Sin)? 6

2- The Flood of Noah: Universal or Local? 11

3- Did Lot Offer His Daughters to Be Raped? 23

4- Did Lot Commit Incest with His Daughters? 27

5- Defamation of the Prophets: 30

6- Punishing One for the Sins of Another: 37

7- The Generational Curses: 46

8- Murder: 48

9- War of Conquest and Extermination: 55

10- Punishment with Death: 65

11- Usury Is Allowed with Non-Jews: 70

12- Falsehood and Deception: 77

13- Cheating: 86

14- Adultery and Prostitution: 89

15- Rape and Obscenity: 95

16- Intolerance and Persecution: 104

17- Treatment of Women: 109

18- Slavery: 124
19- Racism and Discrimination: 134
20- Intemperance: 139
21- Ignorance and Idiocy: 144
22- How to Treat Your Parents? 154
23- Unkindness to Children: 158
24- Treatment of Strangers and Foreigners: 163
Epilogue 165
Appendix A: Authorship and Corruption of the Bible 167
Appendix B: Transmission and Authenticity of the Qur'an: 189
Further Reading: 196
<i>I- Morality of the Bible: 196</i>
<i>II- Criticism of the Bible: 198</i>
<i>III- The Qur'an: 203</i>
Internet Resources: 205
Index: 206
About the Author: 209

Introduction:

The Abrahamic Faiths:

Both of Christianity and Islam belong to the monotheistic Abrahamic religions. This means that the followers of these religions believe in the God of Abraham as the creator of the universe and everything in the universe living and unliving.

The Abrahamic faiths share common basic beliefs. To begin with, one basic belief is that humans comprise a unique species. All humans are descendants of Adam and Eve. God created Adam and Eve in a garden and they were given the knowledge that God created them and that they were supposed to obey and worship their creator. God instructed them to live in the garden and eat from whatever they like except from one tree.

Secondly, Adam and Eve were also given the capability to choose between right and wrong. Because of this capability, humans are superior to all creatures, even superior to angels. Angels are creatures who only do good; they cannot choose. Satan was one of the angels but he became envious of Adam and Eve because God created them superior to him. Satan rebelled and vowed to become an enemy of humans and made his mission to persuade Adam and Eve and their human descendants to choose the wrong instead of what is right.

Satan then persuaded Adam and Eve to eat from the forbidden tree. Adam and Eve followed Satan, disobeyed their God, and ate from the tree. As a result, God descended them to earth. This marked the beginning of the journey of humanity on earth.

Thirdly, as humans started populating the earth, they formed groups of people and societies in different places on earth. Satan and his descendants were always there persuading the humans to forget their God (the Creator), to worship other gods and idols, and to do wrong things. To remind the humans of their purpose of creation, God chose prophets and messengers from the people of each group or society. Those prophets and messengers were chosen from among the good, wise, respected and trustworthy. Their mission was to guide the

people to the correct path, which is to worship God only, follow His orders, and stop doing the wrong. Since the time of Adam, the number of prophets and messengers who were sent to people was in hundreds of thousands. Examples of those prophets and messengers are: Adam, Abel, Seth, Enoch, Noah, Hud (Eber), Saleh, Abraham, Ishmael, Isaac, Jacob, Joseph, Lot, Job, Jethro, Moses, Aaron, Samuel, David, Solomon, Ezra, Elijah (Elias), Elisha, Jonah, Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, John the Baptist, Jesus, and Muhammad.

Forth, the prophets and messengers needed to be instructed with the message (teachings) that they were supposed to convey to their people. God communicated with His prophets and messengers via the archangel Gabriel who conveyed God's teachings to the prophets. Those communications between Gabriel and the prophets were called revelations. Very often, the teachings revealed to the prophet were recorded in each religion's scripture.

Most of the scriptures of the ancient prophets and messengers were lost. It is believed that the only scriptures that survived are:

- (1) The Bible which includes:
 - a. The Old Testament which contains what was revealed to Moses (the Pentateuch), in addition to what was revealed to the other Israelite prophets, and,
 - b. The New Testament which contains what was revealed to Jesus and taught by him, and,
- (2) The Qur'an that was revealed to Prophet Muhammad.

The Abrahamic faiths, (Judaism, Christianity, and Islam) believe in the same God. The teachings of God (especially, concerning who is God, His attributes and morality) ought to be the same in the different faiths. But, as we shall see in this book, there are clear differences between the Bible teachings and what the Qur'an teaches.

Judging Religion & Scripture by Its Moral System:

What is Morality? One may ask. Well, here is the definition of Morality in the different English dictionaries:

Collins: Morality is: 1) the belief that some behavior is right and acceptable and that other behavior is wrong; 2) a system of principles and values concerning people's behavior, which is generally accepted by a society or by a particular group of people.¹

Cambridge: Morality is: 1) a set of personal or social standards for good or bad behavior and character; 2) the quality of being right, honest, or acceptable.²

Merriam-Webster: Morality is: a) a moral discourse, statement, or lesson; b) a doctrine or system of moral conduct; c) conformity to ideals of right human conduct.³

Wikipedia: Morality is the differentiation of intentions, decisions and actions between those that are distinguished as proper and those that are improper. Morality can be a body of standards or principles derived from a code of conduct from a particular philosophy, religion or culture, or it can derive from a standard that a person believes should be universal. Morality may also be specifically synonymous with "goodness" or "rightness".⁴

It is not the aim of this book to indulge into an analysis of which definition of Morality is best or more accurate. But, from the host of the different definitions above, we can identify two issues: 1) the definition of Morality, and 2) the source of Morality.

As for the first issue, it is sufficient for our purpose to extract from the different definitions the following working definition: **Morality is the principles concerning the distinction between right and wrong or good and bad.**

¹ <https://www.collinsdictionary.com/dictionary/english/morality>

² <https://dictionary.cambridge.org/dictionary/english/morality>

³ <https://www.merriam-webster.com/dictionary/morality>

⁴ <https://en.wikipedia.org/wiki/Morality>

The second issue, however, is more problematic. In general, the source of Morality could be many things: the individual, a small group of people, the society, the culture, the state, religion, a national organization, an international organization, .. etc.

Since the purpose of the Morality system is for all the people to accept, adopt, and use in dealing with each other, this system has to be as universal as possible; and hence its source should be acceptable and trusted by the majority of the people. This condition eliminates many of the possible sources of Morality. It can't be the individual, a small group of people, a state, or a national organization.

Most people look at religion to be the source of Morality for several reasons. To begin with, religion transcends the borders of states or local societies; it has the characteristics of universalism. Secondly, religion teaches that there exists a deity, or a God, whom we have to worship and obey, and most people believe in God.

Each religion has a scripture that contains the teachings of its deity (god); and hence, it contains its moral system. Nowadays, there exists many religions and many scriptures. Judaism and Christianity have the Bible that is claimed to be the authentic revelation from God. Islam has the Qur'an that is claimed to be the authentic revelation from God.

The objective of this book is to compare between the Bible and the Qur'an through their Morality systems.

It should be noted here that the Sunnah – which is the words, deeds and approvals that are attributed to the Prophet Muhammad (pbuh) – is one of the two parts of divine Revelation that were revealed to the Prophet. The other part of the Revelation is the Holy Qur'an. In other words, scripture in Islam is composed of the Qur'an and the Sunnah. Hence, the Sunnah will be included in the comparisons.

This book is intended for the general reader. It is composed of this Introduction in addition to 24 chapters that discuss 24 moral issues, an Epilogue, and 2 Appendices. All the quotations from the Bible and the

Qur'an are given in detail so that the reader does not need to refer to external texts.

1- Was Eve Responsible for Adam's Sin (The Original Sin)?

The Bible:

The Bible puts the blame on Eve for the original sin. This is probably the main reason why the Bible discriminates against the female gender.

In the Old Testament (OT) we read in Genesis, Chapter 3 the story about how Adam and Eve disobeyed their God and ate from the forbidden tree. In this account, the devil took the form of a serpent and deceived Eve to eat from the tree; she ate from it first, and then persuaded Adam to do the same:

- 1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*
- 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*
- 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*
- 4. And the serpent said unto the woman, Ye shall not surely die:*
- 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*
- 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Gen. 3:1-6).*

And few verses later, Adam himself puts the blame on Eve. God accepted Adam version of the incident, and He puts additional punishment on Eve:

- 11. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*
- 12. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:*

13. *But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

14. *And the serpent said unto the woman, Ye shall not surely die:*

15. *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

16. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. (Gen. 3:11-17)*

Similarly, in the New Testament (NT) we read:

13. *For Adam was first formed, then Eve.*

14. *And Adam was not deceived, but the woman being deceived was in the transgression. (1 Tim. 2:13-14).*

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. (2 Cor. 11:3).

We see from the above that both the OT and the NT put the blame on Eve for the Original Sin. This is a significant habit of the authors of the Bible. We shall see in the following chapters that whenever a sinful act involving a man and a woman took place, the Bible always put the blame on the woman.

The Qur'an:

The story of Adam, Eve and the tree is mentioned in several Surahs in the Qur'an. In Verses 2:35-37, we read the following:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (36) فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37). (البقرة 35-37).

35. *And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of*

things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers)."

36. *Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."*

37. *Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. (Al-Baqarah 35-37).*

From the above we can see that the devil deceived both of Adam and Eve; he did not start with Eve. Actually, in verse#37 above there is a hint that the fault was Adam's fault because the verse tells us that God pardoned Adam and accepted his repentance (Adam realized his fault, and repented and asked God for forgiveness.)

The story is then repeated in Verses 7:19-23. Again the blame is shared by both of Adam and Eve for they were both deceived by the devil and they both ate from the forbidden tree:

ويا آدم اسكن أنت وزوجك الجنة فكلا من حيث شئتما ولا تقربا هذه الشجرة فتكونا من الظالمين (19) فوسوس لهما الشيطان ليبيدي لهما ما ووري عنهما من سواتهما وقال ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين (20) وقاسمهما إني لكما لمن الناصحين (21) فدلّاهما بغرور فلما ذاقا الشجرة بدت لهما سواتهما وطفقا يخصفان عليهما من ورق الجنة وناداهما ربهما ألم أنهكما عن تلكما الشجرة وأقل لكما إن الشيطان لكما عدو مبين (22) قالا ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين (23). (الأعراف 19-23).

19. *"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)."*

20. *Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."*

21. *And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both."*

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?"

23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Al-A'raf 19-23).

Then in Surah#20 (Ta-Ha), the answer to who should be blamed for eating from the forbidden tree is revealed. In Verses 20:115-122, we read:

ولقد عهدنا إلى آدم من قبل فنسي ولم نجد له عزما (115) وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس أبى (116) فقلنا يا آدم إن هذا عدو لك ولزوجك فلا يخرجنكما من الجنة فتشقى (117) إن لك ألا تجوع فيها ولا تعرى (118) وأنك لا تظمأ فيها ولا تضحى (119) فوسوس إليه الشيطان قال يا آدم هل أدلك على شجرة الخلد وملك لا يبلى (120) فأكلا منها فبدت لهما سوءاتهما وطفقا يخصفان عليهما من ورق الجنة وعصى آدم ربه فغوى (121) ثم اجتباه ربه قتاب عليه وهدى (122) (طه 115-122).

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated (all) except Iblis (Satan), who refused.

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

119. And you (will) suffer not from thirst therein nor from the sun's heat.

120. Then Shaitan (Satan) whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

121. Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (Ta-Ha 115-122).

It was Adam. Verse#115 above tells us that Adam did not have the firm will-power to honor his covenant with God not to eat from the forbidden tree. Verse#120 tells us that the devil deceived Adam to eat from the tree (and Adam in turn persuaded Eve). And in Verse#121, we seen the Arabic sentence 'وعصى آدم ربه' which is translated into 'Adam disobeyed his Lord.' This confirms to us that it was Adam who disobeyed his God and ate first from the forbidden tree.

The fact that Adam was himself responsible for the fall from paradise is a logical conclusion. He was the dominant figure and the main player in the story. He was the one authorized to make the important decisions; and he should be held responsible for these decisions.

2- The Flood of Noah: Universal or Local?

The Bible:

The story of Noah's flood in the Bible is probably the most morally disturbing story of all times. This story tells us that God made a big mistake by creating the human beings. He discovered that they are wicked. So, He decided to start again. But first He must destroy all forms of life on earth except the few humans and animals who were put on the ark. To do that He sent a universal flood that covered the whole earth; it covered even the highest mountains on earth. Nothing survived. Except those who were on the ark, everything drowned: men, women, children, animals of all species. The Bible tells us that a genocide of unprecedented scale was committed in which millions of people and perhaps billions of animals were killed. So, let us read what the Bible says about this genocide:

5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (Gen. 6:5-7).

11. The earth also was corrupt before God, and the earth was filled with violence.

12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. (Gen. 6:11-13).

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.. (Gen. 6:17).

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. (Gen. 7:4).

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils was the breath of life, of all that was in the dry land, died.

23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24. And the waters prevailed upon the earth an hundred and fifty days. (Gen. 7:17-24).

The above account does not tell us when this universal flood happened. The Bible, however, contains many chronological data about the timing of certain events and genealogies and ages of some of the characters mentioned in the Bible. From this data, the Young-Earth creationists were able to estimate that the universe was created in year

4004 B.C. (i.e. the age of the universe is 6024 years old)⁵, and that Noah's Flood happened in year 2304 B.C. (i.e. before 4324 years.)⁶

The Qur'an:

The Qur'an mentioned the story of Noah and the flood several times in different Surahs (more than 15 different Suras). To begin with, Noah was not a universal prophet who was sent to all people; he was sent only to a certain group of people (Noah's people). On this regard the Qur'an says:

Verse 7:59,

لقد أرسلنا نوحا إلى قومه فقال يا قوم اعبدوا الله ما لكم من إله غيره إني أخاف عليكم عذاب يوم عظيم. (الأعراف 59).

*Indeed, We sent Nuh (Noah) to **his people** and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him.. "*
(Al-A'raf 59).

Verse 11:25.

ولقد أرسلنا نوحا إلى قومه إني لكم نذير مبين. (هود 25).

*And indeed We sent Nuh (Noah) to **his people** (and he said): "I have come to you as a plain warner."* (Hud 25)

In the above verses, we see the Arabic word 'قومه' which means 'his people.' This word is repeated in several more verses: 23:23, 29:14, and 71:1.

The fact that Noah was sent to a specific group of people is very significant for it determines the domain of responsibility and the range of accountability. In other words, this means that other people on earth at that time were not responsible for the actions of Noah's people. (This is a universal God's law. When Lot's people insisted on their sins and

⁵ See for example: <https://answersingenesis.org/astronomy/the-age-of-the-universe-part-1/>

⁶ See for example: <https://creation.com/the-date-of-noahs-flood>

crimes, a punishment was inflicted on them only and not on other people; and when Pharaoh and his people terrorized Moses and the Israelites, a punishment was sent on them only and not on other people; .. and so on).

Secondly, the Qur'an clarified the purpose of Noah's flood; it was sent as a punishment of the disbelievers, the deniers and the transgressors from Noah's people. In some Surahs the story is told in some detail over several verses. In other Surahs, the story is mentioned briefly as a demonstration of God's law to reward the believers and punish the disbelievers. So, let's read the Qur'anic accounts of the Story of Noah and the flood and the justification of this flood in different Surahs:

A. A punishment to the deniers, and who gave him the lie 'الذين كذبوا':

Verse 7:64,

فكذبوه فأنجيناه والذين معه في الفلك وأغرقنا الذين كذبوا بآياتنا إنهم كانوا قوماً عمين. (الأعراف 64).
And yet they gave him the lie! And so We saved him and those who stood by him, in the ark, the while We caused those who had given the lie to Our messages to drown: verily, they were blind folk! (Al-A'raf 64).

Verse 10:73,

فكذبوه فنجيناها ومن معه في الفلك وجعلناهم خلائف وأغرقنا الذين كذبوا بآياتنا فانظر كيف كان عاقبة المنذرين. (يونس 73).
And yet they gave him the lie! And so We saved him and all who stood by him, in the ark, and made them inherit [the earth], the while We caused those who gave the lie to Our messages to drown: behold, then, what happened in the end to those people who had been warned [in vain]! (Yunus 73).

Verses 21:76-77,

ونوحاً إذ نادى من قبل فاستجبنا له فنجيناها وأهله من الكرب العظيم (76) ونصرناه من القوم الذين كذبوا بآياتنا إنهم كانوا قوم سوء فأغرقناهم أجمعين (77). (الأنبياء 76-77).
 76. AND [remember] Noah - [how,] when He called out [unto Us], long before [the time of Abraham and Lot], We responded to him and saved him and his house-hold from that awesome calamity;

77. and [how] We succoured him against the people who had **given the lie** to Our messages: verily, they were people lost in evil - and [so] We caused them all to drown. (Al-Anbiya 76-77).

Verse 25:37,

وقوم نوح لما **كذبوا** الرسل أغرقناهم وجعلناهم للناس آية وأعتدنا للظالمين عذابا أليما. (الفرقان 37).

And [think of] the people of Noah: when they **gave the lie** to [one of] the apostles, We caused them to drown, and made them a symbol for all mankind: for, grievous suffering have We readied for all who [knowingly] do wrong! (Al-Furqan 37).

Verses 26:119-120,

فأنجيناه ومن معه في الفلك المشحون (119) ثم أغرقنا بعد الباقيين (120). (الشعراء 119-120).

119. And so We saved him and those [who were] with him in the fully-laden ark,

120. and then We caused those who stayed behind to drown. (Ash-Shu'ara 119-120).

Verse 37:82,

ثم أغرقنا الآخرين. (الصافات 82).

[and so We saved him and those who followed him] and then We caused the others [who **didn't believe** him] to drown. (As-Saffat 82).

Verses 38:12-14,

كذبت قبلهم قوم نوح وعاد وفرعون ذو الأوتاد (12) وثمود وقوم لوط وأصحاب الأيكة أولئك الأحزاب (13) إن كل إلا كذب الرسل فحق عقاب (14). (ص 14-12).

12. To the truth **gave the lie** aforetime Noah's people, and [the tribe of] Ad, and Pharaoh of the [many] tent-poles,

13. and [the tribe of] Thamud, and the people of Lot, and the dwellers of the wooded dales [of Madyan]: they all were leagued together, [as it were, in their unbelief:]

14. not one [was there] but gave the lie to the apostles - and thereupon My retribution fell due. (Sad 12-14).

Verses 50:12-14,

كذبت قبلهم قوم نوح وأصحاب الرس وثمود (12) وعاد وفرعون وإخوان لوط (13) وأصحاب الأيكة وقوم تبع كل كذب الرسل فحق وعيد (14). (ق 14-12).

12. [Long] before those [who now deny resurrection] did Noah's people **give the lie** to this truth, and [so did] the folk of Ar-Rass, and [the tribes of] Thamud
 13. and Ad, and Pharaoh, and Lot's brethren,
 14. and the dwellers of the wooded dales [of Madyan], and the people of Tubba: they all gave the lie to the apostles - and thereupon that whereof I had warned [them] came true. (Qaf 12-14).

And Verse 54:9.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرُوا. (القمر 9).

[LONG] BEFORE those [who now deny resurrection] did Noah's people **call it a lie**; and they **gave the lie** to Our servant and said, "Mad is he!" - and he was repulsed. (Al-Qamar 9).

B. A punishment to the wrongful and evildoers 'الذين ظلموا':

Verses 11:36-37,

وأوحى إلى نوح أنه لن يؤمن من قومك إلا من قد آمن فلا تبتئس بما كانوا يفعلون (36) واصنع الفلك بأعيننا ووحينا ولا تخاطبني في الذين ظلموا إنهم مغرقون (37) (هود 36-37).

36. AND THIS was revealed unto Noah: "Never will any of thy people believe except those who have already attained to faith. Be not, then, distressed by anything that they may do,
 37. but build, under Our eyes and according to Our inspiration, the ark [that shall save thee and those who follow thee]; and do not appeal to Me in behalf of those who are **bent on evildoing** for, behold, they are destined to be drowned!" (Hud 36-43).

Verse 23:27,

فأوحينا إليه أن اصنع الفلك بأعيننا ووحينا فإذا جاء أمرنا وفار التنور فاسلك فيها من كل زوجين اثنين وأهلك إلا من سبق عليه القول منهم ولا تخاطبني في الذين ظلموا إنهم مغرقون. (المؤمنون). (27).

Thereupon We inspired him thus: "Build, un-der Our eyes and according to Our inspiration, the ark [that shall save thee and those who follow thee]. And when Our judgment comes to pass, and waters gush forth in torrents over the face of the earth, place on board of this [ark] one pair of each [kind of animal] of either sex, as well as thy family - excepting those on whom sentence has already been passed; and do not appeal to Me [any more] in behalf of those

who are bent on evildoing - for, behold, they are destined to be drowned! (Al-Mu'minun 27).

And Verse 29:40.

فكلا أخذنا بذنبه فمنهم من أرسلنا عليه حاصبا ومنهم من أخذته الصيحة ومنهم من خسفنا به الأرض ومنهم من أغرقنا وما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون. (العنكبوت 40).

or, every one of them, did We take to task for his sin: and so, upon some of them We let loose a deadly storm wind; and some of them were overtaken by a [sudden] blast; and some of them We caused to be swallowed by the earth: and some of them We caused to drown. And it was not God who wronged them, but it was they who had wronged themselves. (Al-Ankabut 40).

C. A punishment to the disbelievers, who committed grave sins, and the lecherous:

Verse 14:9,

ألم يأتكم نبي الذين من قبلكم قوم نوح وعاد وثمود والذين من بعدهم لا يعلمهم إلا الله جاءتهم رسلهم بالبينات فردوا أيديهم في أفواههم وقالوا إنا كفرنا بما أرسلتم به وإنا لفي شك مما تدعوننا إليه مريب. (إبراهيم 9).

HAVE THE STORIES of those [deniers of the truth] who lived before you never yet come within your ken - [the stories of] the people of Noah, and of [the tribes of] `Ad and Thamud, and of those who came after them? None knows them [now] save God. There came unto them their apostles with all evidence of the truth -but they covered their mouths with their hands and answered: "Behold, we refuse to regard as true the message with which you [claim to] have been entrusted; and, behold, we are in grave doubt, amounting to suspicion, about [the meaning of] your call to us!" (Ibrahim 9).

Verse 51:46,

وقوم نوح من قبل إنهم كانوا قوما فاسقين. (الذاريات 46)
And [thus, too, We destroyed] Noah's people aforesaid: for they were iniquitous folk. (Adh-Dhariyat 46).

And Verse 71:25.

مما خطيئاتهم أغرقوا فأدخلوا نارا فلم يجدوا لهم من دون الله أنصارا. (نوح 25).

*And so, because of **their sins**, they were drowned [in the great flood], and were doomed to suffer the fire [of the hereafter]; and they found none who could succour them against God. (Nuh 25).*

The above quotations from the Qur'an about Noah and the flood are somewhat lengthy; but, this is done on purpose to show that there is no mention of a universal flood in the Qur'an. The Qur'an repeats again and again that Noah's flood was a local flood that was intended to be a punishment to the disbelievers, the deniers, the lecherous and those who gave Noah the lie from Noah's people. By this repetition, the Qur'an seems to rebuke the morally-repulsive biblical account of a universal Noachian flood, not once or twice, but 15 times.

What does science say about a universal Noah's Flood?

There is a large amount of scientific literature from different fields (archaeology, geology, hydrology, geophysics, paleontology, evolution science, zoology, etc.) that examine the Biblical account of a universal flood happening about 4300 years ago.

The general consensus is that a universal flood as described in the Bible is a scientific impossibility; it is rejected on moral, rational, or/and scientific grounds. In the following we look briefly at some of the difficulties in the biblical version of the Noachian Flood. A more detailed analysis would require too much space.^{7,8,9,10,11,12}

⁷ Hill, C.A. - "The Noachian Flood. Universal or Local", Perspectives on Science and Christian Faith, 54(3), 2002, pp. 170-183.

⁸ Yanko-Hombach, Valentina et al - "Controversy over the great flood hypotheses in the Black Sea in light of geological, paleontological, and archaeological evidence", Quaternary International 167–168 (2007), pp. 91–113.

⁹ Hill, C.A. & S.O. Moshier - "Flood Geology and the Grand Canyon. A Critique", Perspectives on Science and Christian Faith, 61(2), 2009, pp. 99-115.

¹⁰ Collins, Lorence - "Yes, Noah's Flood may have happened but not over the whole earth.", Reports, 29(5), 2009, pp. 38-40.

¹¹ Senter, P. - "The Defeat of Flood Geology by Flood Geology", Reports NCSE, 31.3, 1.3, May-June 2011.

¹² Ranney - *Carving Grand Canyon. Evidence, Theories, and Mystery*, Grand Canyon Association, 2e (2012).

1. It is unknown how many people were living on earth at the time of Noah. There are varying estimates. According to the genealogy in Gen. 5 and that the flood happened when Noah was 600 years old, there was 1656 years between Adam and Noah flood. A reasonable estimate puts the number of people living on earth at the time of the flood in tens of millions, probably, 20-50 millions. The question is: how could all these tens of millions of people be corrupt and wicked, and need to be eliminated except of eight persons who were saved on the ark? We are talking here about a failure rate in creation of 100%.
2. How was it possible that an Omniscient, Masterful, All-Wise, All-Knowing and All-Cognizant God make a mistake and create a species that would all (except 8) become wicked later on? Couldn't He foretell what will happen in the future and correct it before it happens? A child tossing a coin many times and trying to predict whether he gets a head or a tail has a 50% chance to be correct. How Could an Omniscient God fail 100%?
3. The whole purpose of the universal flood was to replace the wicked people on earth with better ones. But as we read through the rest of Genesis and the other books in the Bible we see considerable amount of wickedness and evil: idol-worshipping, murders, wars, blood baths, genocide, rapes, incest, lies and deception,.. you name it. So, wicked people continued to exist after the flood, and the whole purpose of the flood according to the Bible did not materialize.
4. Why would an All-Wise. All-Knowing God have to destroy all of his work for a purpose that did not materialize? The flood was for naught. Is God All-Wise and All-Knowing or not?
5. If all the humans were corrupt and wicked and must be destroyed, why would a Just God destroy the billions of innocent animals in a universal flood?
6. There is an unbroken set of written records from Egypt dating from the present back to 3000 BCE, 700 years before the flood is alleged to have occurred. In fact, records of flourishing civilizations in China, Babylon, and Mesopotamia exist straight through the flood era. There is no indication in the

historical record that civilizations around the world were simultaneously wiped out. This fact, all by itself, falsifies the Genesis account.

7. The geology of the Grand Canyon in the North America indicates that the canyon is being carved over the last 6-20 million years. The stair-stepped appearance of erosion of sedimentary rocks in the canyon with sandstones and limestones forming cliffs and shales forming gentle slopes cannot happen if all these rocks were deposited in less than one year. If the Grand Canyon had been carved soon after these rocks were deposited by a worldwide flood, they would not have had time to harden into solid rock and would have been saturated with water.
8. River terraces exist on the sides of Colorado River canyon walls that give ages of deposition at the top of 350,000 years and at the bottom of 38,000 years, and these ages were determined by two entirely different methods and are much beyond the 4,500 years which young-earth creationists claim is the age of the sedimentary rocks deposited during Noah's flood.
9. Given the torrential rainfall necessary for submerging the world's mountains, we would expect to find a uniform erosion layer would be present in the archeological record in every location across the globe. It is not present.
10. How much wood was needed to build a 450-foot ark? Where did all this wood come from? How was the wood collected and prepared to be used in building the ark?
11. The largest wooden ships for which there are records were at most 300 feet long and had steel reinforcing. Building a 450-foot ship requires high level of engineering skills and knowledge that were not available at that time.
12. How did a 450-foot-long wooden ark survive the raging flood waters since there's no indication that Noah used any metal to reinforce the Ark?
13. In Genesis 7:19-20, the Bible tells us the water *".. prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."* The apex of Mt. Everest

rises over five miles above sea level. How much water was needed to cover Mt. Everest by fifteen cubits (about twenty-two feet) of water during the flood?

14. How the depth of "fifteen cubits" was measured? What tool was used?
15. Where did all that water come from? The total water in Earth's atmosphere and in ground reservoirs worldwide could not provide the amount of water needed by the Noachian flood.
16. Where did it all the water go?
17. The largest zoo in the world is the Henry Doorly Zoo in Omaha, Nebraska¹³. It is home to about 17,000 animals of 962 species. It is operated by a team of about 300 full-time and 650 part-time staff members strong. The zoo operation is also assisted by the use of modern equipment and technology. In Genesis, 7:14-15, the Bible tell us that Noah carried with him *".. and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.."* It is now estimated that the number of animal species on earth falls somewhere between 1.5-6 million.

In effect the ark was a floating zoo that has 100 times more animals than the Henry Doorly Zoo. Yet there were only 8 persons on the Ark. How could 8 persons take care of all the animals on the Ark: managing them, feeding them, cleaning them, and removing their waste?

18. The Henry Doorly Zoo occupies an area of 130 acres (526,091 m²). If we assume that 90% of this area is open space and for zoo services, then the area occupied by the 962 species will be around 52,609 m². According the dimensions of Ark mentioned in the Bible, the total area of the 3-deck Ark was 9,383 m² only¹⁴. This area would be less than 20% of the space

¹³ <http://www.omahazoo.com/>

¹⁴ <https://www.biblestudy.org/basicart/was-noah-ark-big-enough-to-hold-all-animals.html>

occupied by the animals in the Henry Doorly Zoo. How could the Ark carry 1.5-6 million species in such a very limited space area?

19. Every zoo in the world try to create living conditions for the animals that imitate their natural habitats. What kind of living conditions was provided for the different animals on the Ark? What kind of fences (metal or wooden) was used to separate the different animals from each other?
20. How did Noah gathered all the animals unique to Africa, Australia, North America, South America, North Pole and South Pole? How did he transport them to the Ark?
21. How did the polar bear and other animals living in the North and South Poles survive the temperature inside the Ark without cooling and air conditioning?
22. How did large animals like the dinosaurs fit on the ark, if *"every wild animal according to its kind"* included extinct animals as well as nonextinct ones.
23. How much food was required to feed all those animals for 150 days? How was the food kept fresh without refrigeration?
24. What did the carnivores/predators eat on the Ark? How much meat was needed to feed them? How was their food stored?
25. According to Gen. 6:16, the Ark had only one eighteen-inch opening near the roof. There was simply no adequate ventilation without electric fans. Most of the inhabitants of the Ark would suffocate to death within a matter of few hours without proper and enough ventilation.
26. How did all those animals return back to their national habitats after the deluge?
27. What did the animals eat after leaving the Ark? Remember, there are no plants whatsoever and no animals save for those on the Ark. Any predation would have meant instant extinction of a species.

3- Did Lot Offer His Daughters to Be Raped?

The Bible:

The Bible contain a repulsive story about Lot and his daughters in which Lot offered his two daughters to be raped by the men who came after his two guests. Here we read the full story in Genesis, Chapter 19:

- 1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;*
- 2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.*
- 3. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.*
- 4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:*
- 5. And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.*
- 6. And Lot went out at the door unto them, and shut the door after him,*
- 7. And said, I pray you, brethren, do not so wickedly.*
- 8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. (Gen. 19:1-8)*

The verses above are explicit and self-explanatory. Verse #8 leaves no doubt that Lot offered his own two virgin daughters to the mob to be raped by them.

The Qur'an:

Lot was mentioned several times in different Surahs in the Qur'an. The details of the story in which Lot tried to persuade the men not to sodomize his guests was mentioned twice: in Surah#11 (*Hud*), and in Surah#15 (*Al-Hijr*). Here are partial accounts of what the Qur'an says about this incident.

Verses 11:77-79,

ولما جاءت رسلنا لوطا سيء بهم وضاق بهم ذرعا وقال هذا يوم عصيب (77) وجاءه قومه يهرعون إليه ومن قبل كانوا يعملون السيئات قال يا قوم هؤلاء بناتي هن أطهر لكم فاتقوا الله ولا تخرجون في ضيقي أليس منكم رجل رشيد (78) قالوا لقد علمت ما لنا في بناتك من حق وإنك لتعلم ما نريد (79). (هود 77-79).

77. *And when Our Messengers came to Lot, he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."*

78. *And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you a single right-minded man?"*

79. *They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!" (Hud 77-79).*

Verses 15:61-71.

فلما جاء آل لوط المرسلون (61) قال إنكم قوم منكرون (62) قالوا بل جنناك بما كانوا فيه يمترون (63) وأتيناك بالحق وإنا لصادقون (64) فأسر بأهلك بقطع من الليل واتبع أدبارهم ولا يلتفت منكم أحد وامضوا حيث تؤمرون (65) وقضينا إليه ذلك الأمر أن دابر هؤلاء مقطوع مصبحين (66) وجاء أهل المدينة يستبشرون (67) قال إن هؤلاء ضيغي فلا تفضحون (68) واتقوا الله ولا تخرجون (69) قالوا أولم ننهك عن العالمين (70) قال هؤلاء بناتي إن كنتم فاعلين (71). (الحجر 61-71).

61. *Then, when the Messengers (the angels) came unto the family of Lot.*

62. *He said: "Verily! You are people unknown to me."*

63. *They said: "Nay, we have come to you with that (torment) which they have been doubting.*
64. *"And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.*
65. *"Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."*
66. *And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.*
67. *And the inhabitants of the city came rejoicing (at the news of the young men's arrival).*
68. *[Lot] said: "Verily! These are my guests, so shame me not.*
69. *"And fear Allah and disgrace me not."*
70. *They (people of the city) said: "Did we not forbid you to entertain (or protect) any of the 'Alamin (people, foreigners, strangers, etc. from us)?"*
71. *[Lot] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)." (Al-Hijr 61-71)*

Although there is a clear similarity between the Biblical account and the Qur'anic account of this story, but, there is a big difference as well. In the Biblical version, Lot in Gen. 19:8 offered his **TWO** daughters to the men. This obviously indicated that Lot offered his own daughters to the men to be raped.

The Qur'anic account, on the other hand, says "my daughters", and never specifies a certain number of daughters. Now, Lot was a prophet sent to the people of Sodom; the people of Sodom are Lot's people. The Qur'an often uses this term: Noah' people, Moses' people, Lot's people, .. etc. to indicate that the mission of the prophet is to guide the people to whom he was sent to. So, Lot is responsible of his people; he is like a father to his people, and the women of his people are like his daughters. And when Lot said to the men "take my daughters instead of my guests", he is inviting the men to have lawful heterosexual relationships with the women of his people through marriage.

The above conclusion is supported by two clues:

1. In Verse 15:78, Lot said “.. *they are purer for you* ..”. Certainly, rape is not a pure act; only a heterosexual relation through marriage is a pure act, and
2. In Verse 15:79, all the men rejected Lot’s offer and said:
 “ .. *we have neither any desire nor in need of your daughters*..”.
 Certainly, if Lot was offering his two daughters to be raped, some of the shameless, lecherous men gathered at his door would have accepted this offer of free sex. But, they all rejected the offer because it was about a heterosexual marriage relationship. They rejected marriage because such a relationship brings with it commitment, responsibility, and financial cost; instead, they were looking for some perverted sexual action.¹⁵

¹⁵ The decline of the rate of marriage is a global trend nowadays, especially, in the Western countries. A study published by Pew Research Center in 2019 showed that only 16% of adult U.S. men and 17% of adult U.S. women say: “being married is essential to live a fulfilling life.” With the availability of free or cheap sex, there is little incentive for men and women to seek marriage. See:

<https://www.pewsocialtrends.org/2019/11/06/marriage-and-cohabitation-in-the-us/>

4- Did Lot Commit Incest with His Daughters?

The Bible:

The authors of the Bible must have hated Lot and his two daughters very much for they included in the Bible another repulsive story in which Lot commits incest with his daughters and impregnates them. The result was the birth of two boys who later became the ancestors of the Ammonites and the Moabites. Here we read the full story in Genesis, Chapter 19:

30. And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

32. Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36. Thus were both the daughters of Lot with child by their father.

37. And the first born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38. And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. (Gen. 19:30-38)

The above story is a pure fiction and a myth. The Moabites and Ammonites were Israel' neighbors and enemies. The purpose of this story is to demean the Moabites and the Ammonites by claiming that they were descendants of incestuous acts.

Hilary Lipka, an instructor in the Religious Studies Department at the University of New Mexico, described this story as an *etiological myth*:
*".. Scholars describe this story as an etiological myth: that is, it explains the origin of something—in this case of the Moabites and Ammonites, two of Israel's neighbors. There are many examples of such accounts in the Hebrew Bible. As Israel had a long history of hostile relations with the Moabites and Ammonites, it is not surprising that some of the biblical authors would have wanted to take a jab at them by recounting their origins as incestuous."*¹⁶

Interestingly, in the above story, we see that Lot did not seduce his daughters, it was the daughters who conspired to make their father get drunk and commit incest with them. It is a distinct pattern in the Bible of putting the blame on the female members of the family for the sins of the whole family.

The danger of the above story, and similar stories in the Bible, is that it gives a moral cover to modern day rapists and incesters. They can use it to defend themselves by saying:

"It wasn't my fault; it was she who seduced me.
 It was she walking around the house half naked.",
 or,
 "I didn't do it, I couldn't have, I was too drunk.",
 or,
 "The Bible itself does not condemn this sort of thing.
 The Bible tells us that a prophet of God did it."

¹⁶ See: <https://www.bibleodyssey.org/en/places/related-articles/lot-and-his-daughters>

The Qur'an:

Lot was mentioned 27 times in the Qur'an. However, the story about Lot committing incest with his daughters is completely missing from the Qur'an. In contrast, the Qur'an spoke favorably about the character of Lot. Here what the Qur'an says:

Verse 21:74,

ولوطا أتيناہ حکما وعلما ونجیناہ من القرية التي كانت تعمل الخبائث إنهم كانوا قوم سوء فاسقين.
(الأنبياء 74).

And (remember) Lot, We gave him Hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised Al-Khaba'ith (evil, wicked and filthy deeds, etc.). Verily, they were a people given to evil, and were Fasiqun (rebellious, disobedient, to Allah). (Al-Anbiyaa 74).

In the above verse we see the words 'حكما' which means 'wisdom and right judgement', and 'علما' which means 'knowledge.'

Verse 6:86.

وإسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين. (الأنعام 86).

And Isma'il (Ishmael) and Al-Yas'a (Elisha), and Yunus (Jonah) and Lot, and each one of them We preferred above the 'Alamin (mankind and jinns) (of their times). (Al-An'am 86)

In the above verse, (and the two verses that precede it), Lot was mentioned among a long list of prophets whom God has chosen, blessed them with guidance, and preferred them above all others. In the verse, we see the sentence 'فضلنا على العالمين' which means that those prophets were preferred above other mankind and above even the jinns.

5- Defamation of the Prophets:

The Bible:

The Bible is full of strange stories that have no moral value except to defame God's prophets and assassinate their characters. To begin with, in Genesis, Chapter 9, Noah is portrayed as a drunk person:

- 20. And Noah began to be an husbandman, and he planted a vineyard:*
- 21. And he drank of the wine, and was drunken; and he was uncovered within his tent. (Gen. 9:20-21).*

Abraham was portrayed as a liar. He tried to deceive Pharaoh by telling him that Sarah was his sister:

- 11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:*
- 12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.*
- 13. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. (Gen. 12:11-13).*

And Abraham repeated the same lie to Abimelek:

- 1. And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.*
- 2. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.*
- 3. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.*
- 4. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? (Gen. 20:1-4).*

Isaac was also portrayed as a liar. He said of Rebekah, his wife, "She is my sister"

7. *And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.*

8. *And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.*

9. *And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. (Gen. 26:7-9).*

Rebekah in turn deceived her husband in a long story in order to secure his blessing to her son, Jacob, instead of his older brother, Esau. And Jacob continued the lies of his mother:

18. *And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?*

19. *And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.*

20. *And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me.*

21. *And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.*

22. *And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.*

23. *And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.*

24. *And he said, Art thou my very son Esau? And he said, I am. (Gen. 27:18-24).*

In a previous chapter, we have seen that the Bible claims that Lot offered his two daughter to be raped, and that he committed incest with his daughters. In the following chapters we shall see that the Bible claims that many of the Israelite prophets committed rape, adultery, murder and genocide.

Moses is portrayed as a blood-thirsty maniac who orders the killing of women and children:

17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18. But all the women children, that have not known a man by lying with him, keep alive for yourselves. (Num. 31:17-18).

David was accused that he committed adultery with Bathsheba. We'll read more about this story in a later chapter.

And Solomon was accused of committing idolatry and worshipping pagan gods; that he worshipped Ashtoreth, the goddess of the Sidonians, Molek, the god of the Ammonites, and Chemosh, the god of the Moab; and that he burned incense and offered sacrifices to these gods:

1. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites:

2. Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.

3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9. *And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,*
10. *And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. (1 Kings 11:1-10).*

The Qur'an:

The Qur'an is completely free from all of this fictional stories that defame God's prophets. Truly, the prophets were humans; they made mistakes and they had their weaknesses. But, they were selected from among the best and the most righteous of their people, and the Qur'an spoke highly about each one of them.

Here what the Qur'an says about Abraham in different verses:

Verse 11:75,

إن إبراهيم لحليم أواه منيب. (هود 75).
Verily, Ibrahim (Abraham) was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Hud 75).

Verse 16:120,

إن إبراهيم كان أمة قانتا لله حنيفا ولم يك من المشركين. (النحل 120).
Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanifa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah). (An-Nahl 120).

Verse 19:41,

واذكر في الكتاب إبراهيم إنه كان صديقا نبيا. (مريم 41).
And mention in the Book (the Quran) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet. (Maryam 41).

The above verse describes Abraham using the Arabic word 'صديقاً' which means 'man of truth.'

Verse 53:37,

وإبراهيم الذي وفى. (النجم 37).

And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey), (An-Najm 37).

About Lot, the Qur'an says the following in Verses 21:74 & xx:133:

Verse 21:74,

ولوطا أتيناها حكما وعلمنا ونجيناه من القرية التي كانت تعمل الخبائث إنهم كانوا قوم سوء فاسقين. (الأنبياء 74).

And (remember) Lout (Lot), We gave him Hukman (right judgement of the affairs and Prophethood) and (religious) knowledge, .. (Al-Anbiya 74).

In the above verse, we the see the Arabic word 'حكما' which means 'wisdom and right judgement', and the word 'علما' which means 'knowledge.'

Verse 37:133,

وإن لوطا لمن المرسلين. (الصافات 133).

And verily, Lout (Lot) was one of the Messengers (a higher ranking than a prophet). (As-Saffat 133).

About Isaac and Jacob, the Qur'an says the following in Verses 21:72 and 38:45:

Verse 21:72,

ووهبنا له إسحاق ويعقوب نافلة وكلا جعلنا صالحين. (الأنبياء 72).

And We bestowed upon him Ishaque (Isaac), and (a grandson) Ya'qub (Jacob). Each one We made righteous. (Al-Anbiya 72).

In the above verse, Isaac and Jacob are described as 'صالحين' which means 'righteous' men.

Verse 38:45,

واذكر عبادنا إبراهيم وإسحاق ويعقوب أولي الأيدي والأبصار. (ص 45).
*And remember Our slaves, Ibrahim (Abraham), Ishaque (Isaac),
 and Ya'qub (Jacob), (all) owners of strength (in worshipping Us)
 and (also) of religious understanding. (Sad 45).*

The above verse described Abraham, Isaac, and Jacob, using the words 'أولي الأيدي' which means that they had physical strength and were firm on observing worshipping duties, and the words 'أولي الأبصار' which means mental strength.

And here is a sample of what the Qur'an says about Noah, Ishmael, David, Solomon, Job, Joseph, Moses, Aaron, John and the other prophets:

Verses 6:84-90,

ووهبنا له إسحاق ويعقوب كلا هدينا ونوحا هدينا من قبل ومن ذريته داود وسليمان وأيوب ويوسف
 وموسى وهارون وكذلك نجزي المحسنين (84) وزكريا ويحيى وعيسى وإلياس كل من الصالحين
 (85) وإسماعيل واليسع ويونس ولوطا وكلا فضلنا على العالمين (86) ومن آباؤهم وذرياتهم
 وإخوانهم واجتبتيناهم وهديناهم إلى صراط مستقيم (87) ذلك هدى الله يهدي به من يشاء من عباده
 ولو أشركوا لحبط عنهم ما كانوا يعملون (88) أولئك الذين آتيناهم الكتاب والحكم والنبوة فإن يكفر
 بها هؤلاء فقد وكلنا بها قوما ليسوا بها بكافرين (89) أولئك الذين هدى الله فبهداهم اقتده قل لا
 أسألكم عليه أجرا إن هو إلا ذكرى للعالمين (90) (الأنعام 84-90).

84. *And We bestowed upon him Ishaque (Isaac) and Ya'qub (Jacob),
 each of them We guided, and before him, We guided Nuh (Noah),
 and among his progeny Dawud (David), Sulaiman (Solomon),
 Ayub (Job), Yusuf (Joseph), Musa (Moses), and Harun (Aaron).
 Thus do We reward the good-doers.*

85. *And Zakariya (Zachariya), and Yahya (John) and 'Iesa (Jesus)
 and Iliyas (Elias), each one of them was of the righteous.*

86. *And Isma'il (Ishmael) and Al-Yas'a (Elisha), and Yunus
 (Jonah) and Lout (Lot), and each one of them We preferred above the
 'Alamin (mankind and jinns) (of their times).*

87. *And also some of their fathers and their progeny and their
 brethren, We chose them, and We guided them to a Straight Path.*

88. *This is the Guidance of Allah with which He guides
 whomsoever He will of His slaves. But if they had joined in worship*

others with Allah, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad) who are not disbelievers therein.

90. They are those whom Allah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Quran). It is only a reminder for the 'Alamin (mankind and jinns)." (Al-An'am 84-90).

In the above verses, we see a long list of God's prophets. The Qur'an speaks highly of them; they were chosen to guide and lead other people; they themselves have received special guidance from God; and they are preferred above other mankind and *jinns* of their times.

Verse 38:48,

واذكر إسماعيل وإلياس وذو الكفل وكل من الأخيار. (صاد 48).

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best. (Sad 48).

Verses 2:102

واتبعوا ما تتلو الشياطين على ملك سليمان وما كفر سليمان ولكن الشياطين كفروا يعلمون الناس السحر... (البقرة 102).

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic... (Al-Baqara 102).

The above verse flatly rejects the claim in (1 Kings 11:1-10) that Solomon committed idolatrous acts. He was one of God's great prophets, and it is abhorrible to ascribe to him the acts in (1 Kings 11.)

6- Punishing One for the Sins of Another:

The Bible:

The Bible contains many stories or incidents in which a person committed a sin, and the punishment was inflicted on a different person. So, let's us look at some of these incidents.

I- When Noah got himself drunk and naked in his tent, his son Ham saw his nakedness and told his brothers, Shem and Japeth, about it. Shem and Japeth took a garment and covered their father without looking at his nakedness. When Noah woke up and learned about what his son Ham did, he didn't punish him or curse him; instead, he declared a curse on Canaan, Ham's son (Noah's grandson). Let's read this story in Genesis, Chapter 9:

20. And Noah began to be an husbandman, and he planted a vineyard:

21. And he drank of the wine, and was drunken; and he was uncovered within his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. (Gen. 9:20-26).

II- Punishing all the women in Abimelek's household for the lies of Abraham who said that Sarah was his sister:

For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife. (Gen. 20:18).

III- God's episodes of murdering innocent individuals for the faults of their leaders, fathers, or other ancestors are not uncommon in the Old Testament. The story of Jephthah and his daughter in (Judges 11) is one clear example.

In this story, Jephthah asks for God's assistance in killing the children of Ammon and promises him the first person out of his house upon his return as a burnt sacrifice if he will agree to aid with the massacre. God concurs and lethally delivers the children of Ammon into Jephthah's hands. Two months later, Jephthah regretfully fulfills his promise by burning his daughter as a sacrifice to God:

29. Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31. Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

32. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

33. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

35. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, (Judg. 11:29-39).

IV- While David is King, he decides to conduct a census: a horrendous sin in God's eyes. As punishment for his poor decision, God sends three days of pestilence that result in the deaths of 70,000 persons. In effect, God murders enough people to fill a sizable city for the "sin" of one man.

David subsequently cries out to God and asks him why he wants to murder innocent people who had nothing to do with the decision to execute a census:

10. And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

11. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12. Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee.

13. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man.

15. *So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.*

16. *And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite.*

17. *And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. (2 Sam. 24:10-17).*

V- David also desires a woman named Bathsheba even though she's married to one of David's soldiers. Driven by his lust, David orders her husband to the front lines of a battle so that the enemy will take care of his problem. God then becomes extremely angry with David for this crime. Once the new couple has a child, God afflicts it with illness for a week before watching it die:

13. *And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.*

14. *Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.*

15. *And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.*

16. *David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.*

17. *And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.*

18. *And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: ... (2 Sam. 12:13-18).*

VI- God punishes David' followers for a sin committed by Saul. Saul died years ago, yet God just now decides to punish people who had nothing to do with the decisions of their former leader.

*Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.
(2 Sam. 21:1).*

VII- David's new son, Solomon, turns away from the Hebrew god and decides to worship other deities. Solomon's decision infuriates God, but Solomon isn't punished because God recently came to like David. Instead, He punishes Solomon's son by taking away part of his land when he comes to power.

9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.

13. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. (1 Kings 11:9-13).

VIII- Next in the line of father-son reprimands is the account of King Josiah. Although he was a perfect person, Josiah was punished for transgressions committed by Manasseh:

24. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

25. *And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.*

26. *Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. (2 Kings 23:24-26).*

IX- And here is a collection of more punishments to the wrong persons:

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. (Deut. 28:18).

12. *In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.*

13. *For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. (1 Sam. 3:12-13).*

Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord. (1 Kings 2:33).

Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. (1 Kings 21:29).

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow. (2 Kings 5:27).

Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. (Isa. 14:21).

10. And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?

11. Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; (Jer. 16:10-11).

Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord. (Jer. 29:32).

Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name, (Jer. 32:18).

And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. (Zeph. 1:8).

The Qur'an:

The Qur'an declares unequivocally in several verses and Suras that "no person earns any sin except against himself", and "no bearer of burden shall bear the burden of another."

Verse 6:164,

قل أغير الله أبغي ربا وهو رب كل شيء ولا تكسب كل نفس إلا عليها ولا تزر وازرة وزر أخرى ثم إلى ربكم مرجعكم فينبئكم بما كنتم فيه تختلفون. (الأنعام 164).

Say: "Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of

another. Then unto your Lord is your return, so He will tell you that wherein you have been differing.” (Al-An’am 164).

The above verse is composed of several parts. The second part asserts that “No person earns any sin except against himself only, and no bearer of burdens shall bear the burden of another.”

Verse 35:18,

ولا تزر وازرة وزر أخرى وإن تدع مثقلة إلى حملها لا يحمل منه شيء ولو كان ذا قربى إنما تنذر الذين يخشون ربهم بالغيب وأقاموا الصلاة ومن تزكى فإنما يتزكى لنفسه وإلى الله المصير. (فاطر 18).

And no bearer of burdens shall bear another’s burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad) can warn only those who fear their Lord unseen, and perform As-Salat (Iqamat-as-Salat). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all). (Fatir 18).

Verse 39:7,

إن تكفروا فإن الله غني عنكم ولا يرضى لعباده الكفر وإن تشكروا يرضه لكم ولا تزر وازرة وزر أخرى ثم إلى ربكم مرجعكم فينبئكم بما كنتم تعملون إنه عليم بذات الصدور. (الزمر 7).

If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men’s) breasts. (Az-Zumar 7).

Verse 17:15.

من اهتدى فإنما يهتدي لنفسه ومن ضل فإنما يضل عليها ولا تزر وازرة وزر أخرى وما كنا معذبين حتى نبعث رسولا. (الإسراء 15).

Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another’s burden. And We never punish until We have sent a Messenger (to give warning). (Al-Isra’ 15)

Commenting on Verse 17:15 above, Sayyed Qutb, a Muslim commentator wrote the following:

“Again the same accurate universal law is linked to the rules governing action and reward: “Whoever chooses to follow guidance does so for his own good, and whoever goes astray does so to his own loss. No soul shall be made to bear the burden of another.” (Verse 15) It is all individual responsibility. When one follows guidance, one reaps the fruits, and when one chooses error, one bears the consequences. None will bear or lighten the burden of another. Everyone will be questioned about their own actions and will have the reward for what they have done in this life. Close friends will be of no help to each other.

Yet as a sign of God’s grace, He does not leave man’s guidance dependent only on the signs that are available in the universe. Nor does He leave him to the covenant God has made with human nature before a person is born. He has sent messengers to warn and remind: “We would never inflict punishment [on anyone] until We have sent a messenger [to give warning].” (Verse 15) This is certainly an aspect of God’s grace which gives everyone ample opportunity to follow His guidance. Only when they have been properly warned and still persist in error does He punish them, if He so wills.”¹⁷

¹⁷ Qutb, S. - *In the Shades of the Qur’an*, 2009, Vol. XI, p. 111.

7- The Generational Curses:

The Bible:

A 'curse' is defined, according to Merriam-Webster, as: 'a prayer or invocation for harm or injury to come upon one'; 'a profane or obscene oath or word'¹⁸ The Bible throws curses freely as a punishment in a wide range of instances. A simple search for the word 'curse' in the Bible shows that it was repeated 178 times.

A 'generational curse' is a curse that is passed to the offspring of the sinner and lasts for several generations. In essence, it is a punishment to the offspring for a sin committed by their father, grandfather, or grand grand .. grandfather.

The Bible contains several verses that sanctioned this kind of punishment. In (Ex. 20:5), (Ex. 34:7), (Num. 14:18), and (Deut. 5:9) we read punishments that extends to the third and fourth generations:

You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, (Ex. 20:5).

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. (Ex. 34:7).

The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. (Num. 14:18).

¹⁸ <https://www.merriam-webster.com/dictionary/curse>

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, (Deut. 5:9).

In (Deut. 23:2) and (Deut. 23:3-4), the punishments go as far as the tenth generation:

No one born of a forbidden marriage nor any of their descendants may enter the assembly of the Lord, not even in the tenth generation. (Deut. 23:2).

3. No Ammonite or Moabite or any of their descendants may enter the assembly of the Lord, not even in the tenth generation.

4. For they did not come to meet you with bread and water on your way when you came out of Egypt, and they hired Balaam son of Beor from Pethor in Aram Naharaim to pronounce a curse on you. (Deut. 23:3-4).

The Qur'an:

The Arabic word for a 'curse' is: *la'na* (v. *yal'an*). The meaning of *la'na* is: *to be driven away from God's mercy*. It is one form of punishment to those who disobey God or commit certain types of grave transgressions, and don't repent.

The word *la'na* or *yal'an* is mentioned in 39 different verses in different Surahs in the Qur'an. But, there is no such thing as 'generational curse' in the Qur'an. A 'generational curse' is a form of punishing a person or persons for the sin of another person. As shown in the previous chapter, this kind of injustice is rejected by the Qur'an. Only the one who commits the grave transgression is subjected to the *la'na*.

8- Murder:

The Bible:

Although the Sixth Commandment says, “Thou shalt not kill;” but the Bible is full with innumerable commands to kill, not only the warring men, but also women, children and animals. It also rewards those who commit murder and treachery. In the following we look at some of the verses that sanctions these actions:

- I- *27. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.
28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.
29 For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. (Ex. 32:27-29).*

- II- *Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (1 Sam. 15:3).*

- III- *Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. (Ez. 9:6).*

- IV- *Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. (Jer. 48:10).*

- V- For committing a murder, Phinehas is rewarded by Jehovah with “the covenant of an everlasting priesthood”:
 6. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the

sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9. And those that died in the plague were twenty and four thousand.

10. And the Lord spake unto Moses, saying,

11. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12. Wherefore say, Behold, I give unto him my covenant of peace:

13. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. (Num. 25:6-13).

VI- Jehu murders all the house of Ahab.

1. And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying,

...

7. And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel.

...

11. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. (2 Kings 10:1,7,11)

VIII- The brutal assassination of Eglon by Ehud. Eglon was king of Israel. Ehud carried a present to him, and after he had delivered the present he told the king that he had a private message for him. Eglon ordered his attendants to retire, and when alone Ehud drew a large

dagger from beneath his cloak and thrust it through the body of the king:

15. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.

16. But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17. And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18. And when he had made an end to offer the present, he sent away the people that bare the present.

19. But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20. And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

21. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22. And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. (Judg. 3:15-22).

IX- In the Bible we find also a story about a treacherous murder. Sisera is a fugitive from battle. He reaches in safety the tent of Heber, his friend. Heber is absent, but Jael, his wife, receives the fugitive, and bids him welcome. She gives him food, spreads a soft couch for him, and covers him with her mantle. Wearied with his retreat, and unconscious of impending danger, Sisera soon sinks into a profound slumber. With a tent nail in one hand, and a hammer in the other, Jael approaches the bedside of her sleeping guest. She bends over him, listens to assure herself that he is asleep, then places the nail against his temple, and with a blow drives it through his head. A struggle, and Sisera is dead, a victim of one of the most damnable deeds ever committed.

The Bible gives a special praise to the above treachery. In honor of this assassination, God's favorite prophetess, Deborah, sings:

24. *Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.*
25. *He asked water, and she gave him milk; she brought forth butter in a lordly dish.*
26. *She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.*
27. *At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.*
28. *The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? (Judg. 5:24-28).*

The Qur'an:

The Qur'an abhors murder and treachery. The random killing of innocent people is absolutely forbidden. In the Qur'an we find many verses that put the crime of killing of an innocent person in the same class as ascribing partners to Allah.

Verses 4:92-92,

وما كان لمؤمن أن يقتل مؤمناً إلا خطأ ومن قتل مؤمناً خطأ فتحرير رقبة مؤمنة ودية مسلمة إلى أهله إلا أن يصدقوا فإن كان من قوم عدو لكم وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية مسلمة إلى أهله وتحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبة من الله وكان الله عليماً حكيماً (92) ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها وغضب الله عليه ولعنه وأعد له عذاباً عظيماً (93). (النساء 92-93).

92. *It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for*

two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.

93. *And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him. (An-Nisa' 92-93)*

Verse 6:151,

قل تعالوا أتل ما حرم ربكم عليكم ألا تشركوا به شيئا وبالوالدين إحسانا ولا تقتلوا أولادكم من إملاق نحن نرزقكم وإياهم ولا تقربوا الفواحش ما ظهر منها وما بطن ولا تقتلوا النفس التي حرم الله إلا بالحق ذلكم وصاكم به لعلكم تعقلون. (الأنعام 151).

Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. (Al-An'am 151)

Verses 25:68-70.

والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثاما (68) يضاعف له العذاب يوم القيامة ويخلد فيه مهانا (69) إلا من تاب وآمن وعمل عملا صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما (70) (الفرقان 68-70).

68. *And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.*

69. *The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;*

70. *Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful. (Al-Furqan 68-70).*

In the following verses, (5:27-32), we read an account of the story of Abel and Cain. The killing of an innocent person is described as similar

to killing the whole of mankind. And saving one life is like saving the whole mankind (Verse#32).

واتل عليهم نبأ ابني آدم بالحق إذ قربا قربانا فتقبل من أحدهما ولم يتقبل من الآخر قال لأقتلنك قال إنما يتقبل الله من المتقين (٢٧) لأن بسطت إلي يدك لتقتلني ما أنا بباسط يدي إليك لأقتلك إني أخاف الله رب العالمين (٢٨) إني أريد أن تبوء بإثمي وإثمك فتكون من أصحاب النار وذلك جزاء الظالمين (٢٩) فطوعت له نفسه قتل أخيه فقتله فأصبح من الخاسرين (٣٠) فبعث الله غرابا يبحث في الأرض ليريه كيف يواري سوءة أخيه قال يا ويلتى أعجزت أن أكون مثل هذا الغراب فأواري سوءة أخي فأصبح من النادمين (٣١) من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا ولقد جاءتهم رسلنا بالبينات ثم إن كثيرا منهم بعد ذلك في الأرض لمسرفون (32) (المائدة 27-32).

27. And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqun (the pious - see V.2:2)."

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists)."

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers)."

30. So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly

and exceeding beyond the limits set by Allah by committing the major sins) in the land!. (Al-Ma'idah 27-32).

In the Sunnah, we also find many Hadiths that condemn killing and murder in the strongest terms:

I. Abdullah bin 'Amr bin Al-'as reported:

The Prophet (pbuh) said, "*(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)*". (Al-Bukahri, Book 1, Hadith 337)

II. It is reported on the authority of Abu Huraira that the Messenger of Allah (pbuh) observed:

*"Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, **killing of one whom God has declared inviolate without a just cause**, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary."* (Sahih Muslim, Book 1, Hadith 161)

9- War of Conquest and Extermination:

The Bible:

The Old Testament is largely a record of wars and massacres. God is represented as “a man of war.” At his command whole nations are exterminated.

52. drive out all the inhabitants of the land before you. Destroy all their carved images and their cast idols, and demolish all their high places.

53. Take possession of the land and settle in it, for I have given you the land to possess. (Num. 33:52-53).

16. However, in the cities of the nations the Lord your God is giving you as an inheritance, do not leave alive anything that breathes.

17. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the Lord your God has commanded you. (Deut. 20:16-17).

7. They fought against Midian, as the Lord commanded Moses, and killed every man.

8. Among their victims were Evi, Rekem, Zur, Hur and Reba—the five kings of Midian. They also killed Balaam son of Beor with the sword.

9. The Israelites captured the Midianite women and children and took all the Midianite herds, flocks and goods as plunder.

10. They burned all the towns where the Midianites had settled, as well as all their camps. (Num. 31:7-10).

Moses is angry because the women and children have been saved, and from this fiendish conqueror comes the mandate: “Kill every male among the little ones, and kill every woman that hath known man.” The daughters only are spared—spared to be the wretched slaves of those whose hands are red with the life-blood of their dear ones.

15. “Have you allowed all the women to live?” he asked them.

16. *“They were the ones who followed Balaam’s advice and enticed the Israelites to be unfaithful to the Lord in the Peor incident, so that a plague struck the Lord’s people.*

17. *Now kill all the boys. And kill every woman who has slept with a man,*

18. *but save for yourselves every girl who has never slept with a man.* (Num. 31:15-18).

And more killings of women and children are to follow:

32. *When Sihon and all his army came out to meet us in battle at Jahaz,*

33. *the Lord our God delivered him over to us and we struck him down, together with his sons and his whole army.*

34. *At that time we took all his towns and completely destroyed them — men, women and children. We left no survivors.* (Deut. 2:32-34).

3. *So the Lord our God also gave into our hands Og king of Bashan and all his army. We struck them down, leaving no survivors.*

4. *At that time we took all his cities. There was not one of the sixty cities that we did not take from them — the whole region of Argob, Og’s kingdom in Bashan.*

5. *All these cities were fortified with high walls and with gates and bars, and there were also a great many unvalled villages.*

6. *We completely destroyed them, as we had done with Sihon king of Heshbon, destroying every city — men, women and children.* (Deut. 3:3-6).

Moses dies, and Joshua next leads Jehovah’s troops.

2. *Then the Lord said to Joshua, “See, I have delivered Jericho into your hands, along with its king and its fighting men.*

...

21. *They devoted the city to the Lord and destroyed with the sword every living thing in it — men and women, young and old, cattle, sheep and donkeys.* (Josh. 6:2, 21).

Joshua exterminates the people of Ai:

18. *Then the Lord said to Joshua, "Hold out toward Ai the javelin that is in your hand, for into your hand I will deliver the city." So Joshua held out toward the city the javelin that was in his hand.*
19. *As soon as he did this, the men in the ambush rose quickly from their position and rushed forward. They entered the city and captured it and quickly set it on fire.*
20. *The men of Ai looked back and saw the smoke of the city rising up into the sky, but they had no chance to escape in any direction; the Israelites who had been fleeing toward the wilderness had turned back against their pursuers.*
21. *For when Joshua and all Israel saw that the ambush had taken the city and that smoke was going up from it, they turned around and attacked the men of Ai.*
22. *Those in the ambush also came out of the city against them, so that they were caught in the middle, with Israelites on both sides. Israel cut them down, leaving them neither survivors nor fugitives.*
23. *But they took the king of Ai alive and brought him to Joshua.*
24. *When Israel had finished killing all the men of Ai in the fields and in the wilderness where they had chased them, and when every one of them had been put to the sword, all the Israelites returned to Ai and killed those who were in it.*
25. *Twelve thousand men and women fell that day—all the people of Ai.*
26. *For Joshua did not draw back the hand that held out his javelin until he had destroyed all who lived in Ai.*
27. *But Israel did carry off for themselves the livestock and plunder of this city, as the Lord had instructed Joshua.*
28. *So Joshua burned Ai and made it a permanent heap of ruins, a desolate place to this day. (Josh. 8:18-28).*

Joshua destroys Makkedah, Libnah and Lachish:

28. *That day Joshua took Makkedah. He put the city and its king to the sword and totally destroyed everyone in it. He left no survivors. And he did to the king of Makkedah as he had done to the king of Jericho.*
29. *Then Joshua and all Israel with him moved on from Makkedah to Libnah and attacked it.*

30. *The Lord also gave that city and its king into Israel's hand. The city and everyone in it Joshua put to the sword. He left no survivors there. And he did to its king as he had done to the king of Jericho.*
31. *Then Joshua and all Israel with him moved on from Libnah to Lachish; he took up positions against it and attacked it.*
32. *The Lord gave Lachish into Israel's hands, and Joshua took it on the second day. The city and everyone in it he put to the sword, just as he had done to Libnah. (Josh. 10:28-32).*

Joshua destroys Eglon, Hebron, Debir, and the Negiv:

34. *Then Joshua and all Israel with him moved on from Lachish to Eglon; they took up positions against it and attacked it.*
35. *They captured it that same day and put it to the sword and totally destroyed everyone in it, just as they had done to Lachish.*
36. *Then Joshua and all Israel with him went up from Eglon to Hebron and attacked it.*
37. *They took the city and put it to the sword, together with its king, its villages and everyone in it. They left no survivors. Just as at Eglon, they totally destroyed it and everyone in it.*
38. *Then Joshua and all Israel with him turned around and attacked Debir.*
39. *They took the city, its king and its villages, and put them to the sword. Everyone in it they totally destroyed. They left no survivors. They did to Debir and its king as they had done to Libnah and its king and to Hebron.*
40. *So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed, just as the Lord, the God of Israel, had commanded. (Josh. 10:34-40).*

The Bible has inspired more wars than all else combined. It is a fountain of blood. If one counts the total souls killed in these wars it could reach in the millions. The killing was not limited to enemy fighters, but was extended to include women, children and old people.

Commenting on the "Inspired" wars and massacres in the Bible, Robert Ingersoll, the famous rationalist, wrote the following:

"If the bible be true, God commanded his chosen people to destroy men simply for the crime of defending their native land. They were not allowed to spare trembling and white-haired age, nor dimpled babes clasped in the mothers' arms. They were ordered to kill women, and to pierce, with the sword of war, the unborn child. "Our heavenly Father" commanded the Hebrews to kill the men and women, the fathers, sons and brothers, but to preserve the girls alive. Why were not the maidens also killed? Why were they spared? Read the thirty-first chapter of Numbers, and you will find that the maidens were given to the soldiers and the priests. Is there, in all the history of war, a more infamous thing than this? Is it possible that God permitted the violets of modesty, that grow and shed their perfume in the maiden's heart, to be trampled beneath the brutal feet of lust? If this was the order of God, what, under the same circumstances, would have been the command of a devil? When, in this age of the world, a woman, a wife, a mother, reads this record, she should, with scorn and loathing, throw the book away. A general, who now should make such an order, giving over to massacre and rapine a conquered people, would be held in execration by the whole civilized world. Yet, if the bible be true, the supreme and infinite God was once a savage.

A little while ago, out upon the western plains, in a little path leading to a cabin, were found the bodies of two children and their mother. Her breast was filled with wounds received in the defence of her darlings. They had been murdered by the savages. Suppose when looking at their lifeless forms, someone had said, "This was done by the command of God!" In Canaan there were countless scenes like this. There was no pity in inspired war. God raised the black flag, and commanded his soldiers to kill even the smiling-infant in its mother's arms. Who is the blasphemous; the man who denies the existence of God, or he who covers the robes of the Infinite with innocent blood?"¹⁹

In Jerusalem, the crusaders indiscriminately massacred men, women, and children. The mosques piled seven deep with murdered Muslims. It was reported that more than 70,000 Moslems were massacred within three days. And the Jews burnt alive in their synagogues. Here what Sir Steven Runciman wrote about the conquest of Jerusalem:

¹⁹ Ingersoll, R. - *Some Mistakes of Moses*, C.P. Farrell Pub., 1889 pp. 253-255.

".. The Crusader, maddened by so great a victory after such suffering, rushed through the streets and into the houses and mosques killing all that they met, men, women and children alike. All that afternoon and all through the night the massacre continued. Tancred's banner was no protection to the refugees in the mosque of al-Aqsa. Early next morning a band of Crusaders forced an entry into the mosque and slew everyone. When Raymond of Aguilers later that morning went to visit the Temple area he had to pick his way through corpses and blood that reached up to his knees.

*The Jews of Jerusalem fled in a body to their chief synagogue. But they were held to have aided the Moslems; and no mercy was shown to them. The Building was set on fire and they were all burnt alive."*²⁰

The Qur'an:

Let's first look at some amazing statistics. During a period of 10 years starting from the first year of Hijrah (622 AD) till his death in year 10H (632 AD), Prophet Muhammad (pbuh) initiated and sanctioned a total of 95 battles, raids and expeditions in his efforts to spread Islam and establish God's rule over the Arab Peninsula.²¹

He personally fought and participated in 28 of these battles and raids. The total number of casualties (killed) in these battles and raids is:

Non-Muslims	1001 combatants, 0 non-combatant
Muslims	189 combatants

The above figures may differ slightly from one historical source to another. Many of those battles and raids ended without fighting, either because the opposing group surrendered or ran away. In any case, the average number of Non-Muslim combatants who were killed in these battles and raids is 34.5 persons. Not a single non-combatant civilian was killed intentionally. There were no massacres or mass killings of women, children, infants and old people as has been reported and glorified in the Bible.

²⁰ Runciman, S. - *History of the Crusades*, Cambridge Univ. Press, Vol 1, pp. 286-287.

²¹ https://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad

This is not a coincidence. This is because Islam is the religion of peace and mercy. The Qur'an strongly prohibits and condemns committing atrocities in the name of God, or under the banner of religion:

Verses 22:39-40,

أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير (39) الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثيرا ولينصرن الله من ينصره إن الله لقوي عزيز (40). (الحج 39-40)

39. Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. (Al-Hajj 39-40).

When the Muslims were in Makkah, they were not allowed to fight back in open battle; they were ordered to suffer and be patient. This is because any attempt to engage the unbelievers in a military fighting would have meant the total annihilation of the small Muslim group.

After the 'hijrah', the emigration to Medina, the above verses were revealed, and permission was given to the Muslims to fight the unbelievers who have oppressed them and driven them from their homes (in Makkah.) These verses were then followed by the other verses that established the rules of *jihad* and military engagement.

Verse 2:190,

وقاتلوا في سبيل الله الذين يقاتلونكم ولا تعتدوا إن الله لا يحب المعتدين. (البقرة 190).

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. (Al-Baqara, 190).

The above verse gives precise instruction that Muslims should fight those who had been fighting them and to meet with force any attacks against them by anyone, without committing aggression. Commenting on the above verse, Qutb wrote the following:

*"The aims of war in Islam are clearly defined right at the outset: "Fight for the cause of God those who wage war against you..." Fighting should, therefore, be undertaken for the sake of God, and for no other purpose that may be defined by human desires or motivations. War should not be pursued for glory or dominance, nor for material aggrandizement, nor to gain new markets or control raw materials. It should not be pursued to give one class, race or nation of people dominance over another. Fighting in Islam must be undertaken only to promote the aims defined by Islam: to make God's word supreme in the world, to establish His order, and to protect the believers against persecution, coercion, corruption, and all efforts to force them to betray their faith or abandon it. According to Islam, all other types of war are unjust, and those who take part in them should expect no rewards or blessings from God."*²²

Verse 9:36.

إن عدة الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السماوات والأرض منها أربعة حرم ذلك الدين القيم فلا تظلموا فيهن أنفسكم وقاتلوا المشركين كافة كما يقاتلونكم كافة واعلموا أن الله مع المتقين. (التوبة 36).

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious). (At-Taubah, 36).

The above verse is composed of several parts. It contains a part in which it calls to fight the idolaters in the same scale and level as they

²² Qutb - *In the Shades of the Qur'an*, Vol. I, p 228.

fight the Muslims. The verse use the Arabic word 'كافة' in describing the scale of war between the Muslims and the idolaters. Some commentators translated 'كافة' into 'collectively' or 'all together.' The word, however, could also mean 'on all fronts.' It is evident that the fiercest arenas for the struggle between the Muslims and the idolaters are not the military wars, but, the ideological, intellectual and cultural wars. So, this verse reminds the Muslim not to be complacent when it comes to the ideological, intellectual and cultural wars.

The Qur'an calls to maintain Justice and avoid blind retaliation. In Verse 5:8, we read:

يا أيها الذين آمنوا كونوا قوامين لله شهداء بالقسط ولا يجرمنكم شنآن قوم على ألا تعدلوا هو أقرب للتقوى واتقوا الله إن الله خبير بما تعملون. (المائدة 8).

O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do. (Al-Maidah, 8).

In the Sunnah, we also find a similar guidance. It was narrated from Ibn Buraidah that his father said:

"Whenever he appointed a man to lead a military detachment, the Messenger of Allah (pbuh) would advise him especially to fear Allah and treat the Muslims with him well. He (pbuh) said: 'Fight in the Name of Allah and in the cause of Allah. Fight those who disbelieve in Allah. Fight but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things. Whichever of them they respond to, accept it from them and refrain from fighting them. Invite them to accept Islam, and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the polytheists. Tell them that if they do that, then they will have the same rights and duties as the polytheists. If they refuse, then tell them that they will be like the Muslim Bedouins (who live in the desert), subject to the same rulings of Allah as the believers. But they will have no share of Fay' or war spoils, unless they fight alongside the Muslims. If they refuse to enter Islam, then ask them*

to pay the Poll-tax. If they do that, then accept it from them and refrain from fighting them. But if they refuse, then seek the help of Allah against them and fight them. If you lay siege to them and they want you to give them the protection of Allah and your Prophet, do not give them the protection of Allah and your Prophet, rather give them your protection and the protection of your father and your Companions, for if you violate your protection and the protection of your fathers, that is easier than violating the protection of Allah and the protection of His Messenger. If you lay siege to them and they want you to let them come out with a promise of the judgement of Allah and His Messenger (pbuh), do not offer them a promise of the judgement of Allah and His Messenger (pbuh), rather offer them your judgement, because you do not know if you will actually pass (the same as) Allah's judgement regarding them or not.'" (Sunan Ibn Majah, Vol. 4, Book 24, Hadith 2858).

"Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children..." (Sahih Muslim 1731).

We also see the Caliphs who came after the Prophet, follow the same guidance. Here is Abu Bakr's (the First Caliph) instructions to Usama's Campaign on Syria:

"Do not betray or be treacherous or vindictive. Do not mutilate. Do not kill the children, the aged or the women. Do not cut or bum palm trees or fruitful trees. Don't slay a sheep, a cow or camel except for your food. And you will come across people who confined themselves to worship in hermitages, leave them alone to what they devoted themselves for."

And Abu Bakr's Instructions to Yazid ibn Abi Sufian:

"I give you ten commandments: don't kill a woman or a child or an old person, and don't cut trees or ruin dwellings or slay a sheep but for food. Don't burn palm trees or drown them. And don't be spiteful or unjust."

10- Punishment with Death:

The Bible:

In addition to all the previously mentioned atrocities, the Bible contains a nightmarishly inhumane penal code. In fact, there would literally be millions of executions committed every day if the Bible's penal code with regard to capital punishment is adopted and implemented. A few examples of punishment with death allegedly handed down by God follow.

9. For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. (Lev. 20:9-16).

The above verses are a sample of the offenses that are punished with the death penalty. They covered the following offenses:

- Cursing one' own father or mother,
- Adultery,
- Incest with the mother,
- Incest with a daughter,
- Incest with a daughter in law,
- Homosexuality,
- Incest with an aunt (both to be burnt alive), and
- Bestiality committed by a man or a woman.

And here more offenses that are also punished with the death penalty:

- Anyone who commits murder must be put to death (Lev. 24:17).
- Anyone who commits perjury must be put to death (Deut. 19:18-19).
- Anyone who commits kidnapping must be put to death (Ex. 21:16).
- Anyone who disobeys a judge or priest must be put to death (Deut. 17:12).
- Anyone who works on the Sabbath must be put to death (Ex. 35:2).
- Anyone who does not worship God must be put to death (2 Chron. 15:13).
- Any strangers approaching a sanctuary must be put to death (Num. 17:7).
- Any prophet who tries to turn you against God must be put to death (Deut. 13:5).
- Any prophet who makes a wrong prediction must be put to death (Deut. 18:20-22).
- Family members who tempt you with other gods must be put to death (Deut. 13:1-5).
- If an ox gores someone, the ox and its owner must be stoned to death (Ex. 21:29).
- Anyone who claims to talk with spirits must be stoned to death (Lev. 20:27).
- A stubborn and rebellious son must be stoned to death (Deut. 21:18-21).
- Any woman who has had premarital sex must be stoned to death (Deut. 22:21).

- Anyone who worships another god must be stoned to death (Deut. 17:2-7).
- Anyone who curses or blasphemes must be stoned to death (Lev. 24:14-16).
- If a city worships other gods, kill everyone in it and burn it (Deut. 13:12-16).

Many countries still legalize and retain capital punishment to those who commit heinous crimes. Such countries include: The United States, Japan, South Korea, India, China, Taiwan, Indonesia, Saudi Arabia, Iran, Egypt, Bangladesh, Sri Lanka, Ethiopia and Nigeria. Those criminals who commit premeditated murder, treason, or terrorist acts are usually judged to deserve the death penalty.

The Bible, however, hands down the death penalty to a very wide range of offenses as we have seen above. If one considers the prevalence of adultery, incest, atheism and many of the above offenses in modern societies, adopting and implementing the biblical laws concerning the capital punishment would probably result in the execution of more than 50% of the population!

The Qur'an:

The Qur'an mentioned only two types of crimes that may be punished by the death penalty. The first type is armed acts against the law that cause great carnage in the society, such as: armed gangsterism, armed rebellion, and terrorism.

Verse 5:33,

إنما جزاء الذين يحاربون الله ورسوله ويسعون في الأرض فسادا أن يقتلوا أو يصلبوا أو تقطع أيديهم وأرجلهم من خلاف أو ينفوا من الأرض ذلك لهم خزي في الدنيا ولهم في الآخرة عذاب عظيم. (المائدة 33).

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in

this world, and a great torment is theirs in the Hereafter. (Al-Ma'ida 33).

The second type is premeditated murder as specified in Verses 2:178-179:

يا أيها الذين آمنوا كتب عليكم القصاص في القتلى الحر بالحر والعبد بالعبد والأنثى بالأنثى فمن عفي له من أخيه شيء فاتباع بالمعروف وأداء إليه بإحسان ذلك تخفيف من ربكم ورحمة فمن اعتدى بعد ذلك فله عذاب أليم (178) ولكم في القصاص حياة يا أولي الألباب لعلكم تتقون (179) (البقرة 178-179).

178. O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

179. And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious). (Al-Baqara 178-179)

Verse #179 above reveals the profound wisdom underlying the punishment of the murderers with the death penalty. It is to preserve life and prevent the further loss of more lives.

This is achieved by providing strong deterrence, preventing further crimes from being committed. When a person knows for certain that the price he will pay for committing murder is his own life, he is more likely to stop and think before deciding to go ahead. Life is also preserved by giving satisfaction to the victim's relatives in exacting justice on the offender, with the effect that they will neither seek, nor have the right to seek, further revenge on the offender's family. In pre-Islamic Arabia the desire for vengeance knew no limits, leading to protracted wars and conflicts that continued for years and even for generations.

The law of just retribution promotes life in a wider and more comprehensive sense. Murder is an aggression on life and a criminal act against humanity as a whole. In preventing a single murder from being committed, the law upholds the inviolability of life as an absolute value. This is a far higher goal than saving the life of an individual or a group of people. It is a goal that enshrines life.

In the Islamic law, however, other heinous crimes may be punished by death penalty even if they are not mentioned in the Qur'an. Examples of these offences include:

- Adultery committed by a married man or woman in which the sexual intercourse is done in public and witnessed by at least 4 persons. The condition that 4 persons actually witness the sexual intercourse is very unlikely to be met unless the person is intentionally publicizing his/her action. In this case he/she is not punished for adultery, but punished for public debauchery and lecherousness. In any case, there is a disagreement among Muslim scholars regarding this punishment.
- Apostasy and attacking religion publicly (applies only to a Muslim who renounces Islam; in other words, a Jew or a Christian who renounces his religion will not be punished under Islamic law.)
- Smuggling large quantities of drugs and narcotics and/or selling it to children and teenagers.
- High treason (the committing of a crime that seriously threatens the safety of one's country.)

11- Usury Is Allowed with Non-Jews:

The Bible:

The OT forbids usury (taking interest) when dealing with a fellow Jew. We see this law repeated and emphasized in several verses - Deut. 23:19, Ex. 22:19, and Lev. 25:36-37:

19. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: (Deut. 23:19).

25. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. (Ex. 22:25).

36. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. (Lev. 25:36-37).

But then, the Bible tells us that usury is allowed when dealing with non-Jews or gentiles:

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. (Deut. 23:20)

It is obvious that dealing with people differently depending on their race or religion is discriminatory. Since the total population of the Jews in the world is less than 15 million, you would expect that the number of financial transactions between a Jew and another Jew to be infinitesimally small, and the majority of the financial transactions would involve non-Jews. Hence, the Bible teachings have actually established the moral foundation for the interest-based banking system.

It should be noted that the evil destructive effects of usury have been well acknowledged by many economists and intellectuals over the ages. Some of the quotes about usury and the usury-based banking system are included below:

William Shakespeare: *“Care for us! True, indeed! They ne’er cared for us yet: suffer us to famish, and their storehouses crammed with grain; make edicts for usury, to support usurers; repeal daily any wholesome act established against the rich, and provide more piercing statutes daily to chain up and restrain the poor. If the wars eat us not up, they will; and there’s all the love they bear us.”*²³

Francis Bacon: *“Usury dulls and damps all industries, improvements, and new inventions, wherein money would be stirring if it were not for this slug.”*²⁴

Thomas Jefferson: *“I believe that banking institutions are more dangerous to our liberties than standing armies.”*²⁵

Abraham Lincoln: *“The money power preys on the nation in times of peace, and conspires against it in times of adversity. It is more despotic than monarchy, more insolent than autocracy, more selfish than bureaucracy. It denounces, as public enemies, all who question its methods or throw light upon its crimes.”*²⁶

John Adams: *“Historically, usury was defined as any interest whatever on an unproductive loan. Our whole banking system I have ever abhorred, I continue to abhor, and I shall die abhorring.”*²⁷

²³ Coriolanus [I,1]. See for example:

<https://www.opensourceshakespeare.org/views/plays/playmenu.php?WorkID=coriolanus>

²⁴ See for example: <http://www.authorama.com/essays-of-francis-bacon-42.html>

²⁵ See for example:

<https://www.forbes.com/sites/robertlenzner/2011/11/06/thomas-jefferson-warned-the-nation-about-the-power-of-the-banks/#653c8b452b18>

²⁶ <https://www.goodreads.com/quotes/9668591-the-money-powers-prey-upon-the-nation-in-times-of>

²⁷ <https://www.quotetab.com/john-adams-quotes-about-usury>

Henry Ford: *"It is well that the people of the nation do not understand our banking and monetary system, for if they did, I believe there would be a revolution before tomorrow morning."*²⁸

John Maynard Keynes: *"Nothing can preserve the integrity of contact between individuals, except a discretionary authority in the state to revise what has become intolerable. The powers of uninterrupted usury are too great. If the accretions of vested interests were to grow without mitigation for many generations, half the population would be no better than slaves to the other half."*²⁹

The Qur'an:

The Qur'an strongly prohibits and condemns usury (Riba) whether one is dealing with a Muslim or a non-Muslim. In Verse 2:275-280, we read the following:

الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس ذلك بأنهم قالوا إنما البيع مثل الربا وأحل الله البيع وحرم الربا فمن جاءه موعظة من ربه فانتهى فله ما سلف وأمره إلى الله ومن عاد فأولئك أصحاب النار هم فيها خالدون (275) يحق لله الربا ويربي الصدقات والله لا يحب كل كفار أثيم (276) إن الذين آمنوا وعملوا الصالحات وأقاموا الصلاة وآتوا الزكاة لهم أجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون (277) يا أيها الذين آمنوا اتقوا الله وذروا ما بقي من الربا إن كنتم مؤمنين (278) فإن لم تفعلوا فأنذروا بحرب من الله ورسوله وإن تبتم فلكم رءوس أموالكم لا تظلمون ولا تظلمون (279) وإن كان ذو عسرة فنظرة إلى ميسرة وأن تصدقوا خير لكم إن كنتم تعلمون (280). (البقرة 275-280).

275. THOSE who gorge themselves on usury behave but as he might behave whom Satan has confounded with his touch; for they say, "Buying and selling is but a kind of usury" - the while God has made buying and selling lawful and usury unlawful. Hence, whoever becomes aware of his Sustainer's admonition, and thereupon desists [from usury], may keep his past gains, and it will

²⁸ https://www.brainyquote.com/quotes/henry_ford_136294

²⁹ Keynes, J.M. - *The Essential Keynes*, Penguin Books, 2015, Ch. 8.

be for God to judge him; but as for those who return to it -they are destined for the fire, therein to abide!

276. God deprives usurious gains of all blessing, whereas He blesses charitable deeds with manifold increase. And God does not love anyone who is stubbornly ingrate and persists in sinful ways.

277. Verily, those who have attained to faith and do good works, and are constant in prayer, and dispense charity - they shall have their reward with their Sustainer, and no fear need they have, and neither shall they grieve.

278. O you who have attained to faith! Remain conscious of God. and give up all outstanding gains from usury, if you are [truly] believers;

279. for if you do it not, then know that you are at war with God and His Apostle. But if you repent, then you shall be entitled to [the return of] your principal: you will do no wrong, and neither will you be wronged.

280. If, however, [the debtor] is in straitened circumstances, [grant him] a delay until a time of ease; and it would be for your own good -if you but knew it -to remit [the debt entirely] by way of charity. (Al-Baqara 275-280)³⁰.

In the above, we find the Verses #275, #276, #278, and #279 declare the strongest condemnation to the practices of usury. Verse #275 describes the person who deals with usury as being obsessed with money similar to a person obsessed with a demon. A person obsessed with a demon has no control over his own mind, emotions or behavior; they are all controlled by the demon. Similarly, the person who deals with usury is obsessed with gaining huge profits from his dealings, and he often justifies his actions that usury dealing is a form of trade and commerce dealings. However, there is a big difference between usury and trade. In trade, the seller puts effort and incurs certain costs in order to make the merchandise available to the customers. Also, in trade, a certain deal may result in a gain, or it may lose. The parties involved in a trade deal share the gains and the losses; they gain together and lose together.

³⁰ Asad, M - *The Message of Islam* (1980).

In a usury contract, on the other hand, the lender of the money is guaranteed the capital in addition to the interest on that capital irrespective whether the deal results in a gain or a loss. The borrower has to bear the burden of the losses alone. It is unfortunate that usury dominates the financial systems all over the world. And we can see the results: rich people gets richer and poor people becomes poorer, and rich countries get richer and poor countries become poorer.

Verse #279 next escalates the condemnation of usury to a high level. It threatens a total war by God and His Messenger against usurers. This war has only one result: usurers will definitely be the losers.

In Verse #280, the Qur'an teaches us to be lenient with a debtor who has no money, by giving him more time to pay his debt, or, even forgive his debt as a charity; such an action will be rewarded heavily by God.

The same teachings about usury are repeated in Sura#3, Al-Imran and in Sura#30, Ar-Rum:

Verses 3:130-132,

يا أيها الذين آمنوا لا تأكلوا الربا أضعافا مضاعفة واتقوا الله لعلكم تفلحون (130) واتقوا النار التي أعدت للكافرين (131) وأطيعوا الله والرسول لعلكم ترحمون (132). (آل عمران 130-132).

130. O you who believe! Eat not Riba (usury) doubled and multiplied, but fear Allah that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allah and the Messenger (Muhammad) that you may obtain mercy. (Al-Imran 130-132).

And Verse 30:39.

وما آتيتكم من ربا ليزبو في أموال الناس فلا يربو عند الله وما آتيتكم من زكاة تريدون وجه الله فأولئك هم المضعفون. (الروم 39).

And that which you give to others, in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakat seeking Allah's Countenance then those, they shall have manifold increase. (Ar-Rum 39)

In Sur#4, An-Nisa, the Qur'an prohibits the Muslims from imitating the Jews who deal with usury among many other transgressions.

Verses 4:160-161.

فيظلم من الذين هادوا حرمنا عليهم طيبات أحلت لهم وبصدهم عن سبيل الله كثيرا (160) وأخذهم الربا وقد نهوا عنه وأكلهم أموال الناس بالباطل وأعتدنا للكافرين منهم عذابا أليما (161) (النساء 160-161).

160. For the wrong-doing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allah's Way;

161. And their taking of Riba (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment. (An-Nisa 160-161).

Riba is also strongly condemned in the Sunna:

Ibn Mas'ud narrated:

"The Messenger of Allah (pbuh) cursed the one who consumed Riba, and the one who charged it, those who witnessed it, and the one who recorded it." (at-Titmidhi 1206)

It was narrated from Abu Hurairah that the Messenger of Allah said:

"Avoid the seven sins that doom one to Hell." It was said: "O Messenger of Allah, what are they?" He said: "Associating others with Allah (Shirk), magic, killing a soul whom Allah has forbidden killing, except in cases dictated by Islamic law, consuming Riba, consuming the property of orphans, fleeing on the day of the march (to battlefield), and slandering chaste women who never even think of anything touching their chastity and are good believers." (Sunan an-Nasa'I 3671)

It should be noted here that within the last 30 years there is a growing movement to promote interest-free Islamic banking and finance.³¹ Many Islamic Banks and financial institutions are being established in the major cities all over the world. Some of the big commercial banks have special sections and departments that offer financial services based on Sharia and Islamic laws.³²

³¹ See for example: https://en.wikipedia.org/wiki/Islamic_banking_and_finance

³² See for example: "The UK can be a world leader in Islamic Finance":
<https://www.telegraph.co.uk/business/business-reporter/uk-islamic-finance/>

12- Falsehood and Deception:

The Bible:

The Bible sanctions the use of falsehood and deception. To begin with, God says to Adam that he will die if he eats from the forbidden fruit. This is an obvious lie:

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
(Gen. 2:17).

And then, in different verses in several books, we find God instructing His Prophets and other people to lie in their dealings with other:

20. *And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.*

21. *And there came forth a spirit, and stood before the Lord, and said, I will persuade him.*

22. *And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.*

23. *Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. (1 Kings 22:20-23).*

And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet. (Ez. 14:9).

O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, everyone mocketh me. (Jer. 20:7).

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail (Jer. 15:18).

And for this cause God shall send them strong delusion, that they should believe a lie: (2 Thess. 2:11).

Thus God is represented in the Bible as continually resorting to the use of falsehood and deceit. The patriarchs all follow the example set by Him. Abraham tried to deceive Pharaoh:

- 11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:*
- 12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.*
- 13. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. (Gen. 12:11-13).*

And he tried to deceive Abimelech:

And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. (Gen. 20:2).

Abraham became the parent of a liar. Isaac said of Rebekah, his wife, "... She is my sister: ..." (Gen. 26:7).

Rebekah in turn deceived her husband in a long story to secure his blessing to her son, Jacob, instead of his older brother Esau:

- 6. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,*
- 7. Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.*
- 8. Now therefore, my son, obey my voice according to that which I command thee.*
- 9. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:*
- 10. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.*
- 11. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:*

12. *My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.*
13. *And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.*
14. *And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.*
15. *And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:*
16. *And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:*
17. *And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. (Gen. 27:6-17).*

Jacob continued the lies of his mother:

18. *And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?*
19. *And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.*
20. *And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me.*
21. *And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.*
22. *And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.*
23. *And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.*
24. *And he said, Art thou my very son Esau? And he said, I am. (Gen. 27:18-24).*

In another story, Laban deceived Jacob and gave him his daughter Leah instead of Rachel:

20. *So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.*
21. *Then Jacob said to Laban, "Give me my wife. My time is completed, and I want to make love to her."*

22. *And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.*

21. *And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.*

22. *And Laban gathered together all the men of the place, and made a feast.*

23. *And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.*

24. *And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.*

25. *And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? (Gen. 29:20-25).*

Rachel stole her father's idols (images):

And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. (Gen. 31:19).

And she lied to her father:

34. *Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.*

35. *And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images. (Gen. 31:34, 35).*

David, and Elisha, two of God's holiest men, were deliberate liars:

8. *And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.*

9. *And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.*

10. *And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.*

11. *And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. (1 Sam. 27:8-11).*

7. *And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.*

8. *And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease?*

9. *So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?*

10. *And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die. (2 Kings 8:7-10).*

And in the New Testament we find that Christ taught in parables that he might deceive the people:

11. *And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

12. *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. (Mark 4:11,12).*

In several verses in the Bible, God lies by proxy; He sends prophets or lying spirits to deceive:

Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. (1 Kings 22:23).

Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee. (2 Chron. 18:22).

Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul. (Jer. 4:10).

O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, everyone mocketh me. (Jer. 20:7).

And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. (Ez. 14:9).

And for this cause God shall send them strong delusion, that they should believe a lie: (2 Thess. 2:11).

In conclusion, the above stories tells us that in the Bible it is OK to lie and deceive other people.

The Qur'an:

In Contrast, the Qur'an in several verses condemns lies and falsehood as major sins, and warns who lies with harsh punishment.

Verse 3:94,

فمن افترى على الله الكذب من بعد ذلك فأولئك هم الظالمون. (آل عمران 94).

Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the Zalimun (disbelievers). (Al-'Imran 94).

Verse 4:50,

انظر كيف يفترون على الله الكذب وكفى به إثما مبينا. (النساء 50).

Look, how they invent a lie against Allah, and enough is that as a manifest sin. (An-Nisa 50).

Verse 9:77,

فأعقبهم نفاقا في قلوبهم إلى يوم يلقونه بما أخلفوا الله ما وعده و بما كانوا يكذبون. (التوبة 77).

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies. (At-Tawba 77).

Verse 10:69,

قل إن الذين يفترون على الله الكذب لا يفلحون. (يونس 69).
Say: "Verily, those who invent lie against Allah will never be successful" (Yunus 69).

Verse 16:105,

إنما يفتر الكذب الذين لا يؤمنون بآيات الله وأولئك هم الكاذبون. (النحل 105).
It is only those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars. (An-Nahl 105).

Verse 39:32.

فمن أظلم ممن كذب على الله وكذب بالصدق إذ جاءه أليس في جهنم مثوى للكافرين. (الزمر 32).
Then, who does more wrong than one who utters a lie against Allah, and denies the truth [this Qur'an, the Prophet (Muhammad), the Islamic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers? (Az-Zumar 32).

And the Qur'an commends and promotes truthfulness, applauds those who tell the truth, and promise them with great rewards in the hereafter.

Verse 4:122,

والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الأنهار خالدين فيها أبدا وعد الله حقا ومن أصدق من الله قيلا. (النساء 122).
But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's Promise is the Truth, and whose words can be truer than those of Allah? (An-Nisa 122).

Verse 5:119,

قال الله هذا يوم ينفع الصادقين صدقهم لهم جنات تجري من تحتها الأنهار خالدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك الفوز العظيم. (المائدة 119).

Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise). (Al-Ma'ida 119).

Verse 9:119,

يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين. (التوبة 119).

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). (At-Tawbah 119).

Verse 33:24,

ليجزى الله الصادقين بصدقهم ويعذب المنافقين إن شاء أو يتوب عليهم إن الله كان غفورا رحيما. (الأحزاب 24).

That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful. (Al-Ahzab 24).

Verse 33:35,

إن المسلمين والمسلمات والمؤمنين والمؤمنات والقانتين والقانتات والصادقين والصادقات ... أعد الله لهم مغفرة وأجرا عظيما. (الأحزاب 35).

Verily, the Muslims (those who submit to Allah in Islam) men and women, .., the men and women who are truthful (in their speech and deeds), .. Allah has prepared for them forgiveness and a great reward (i.e. Paradise). (Al-Ahzab 35).

The Sunnah also commends and applauds truthfulness and condemns lies and falsehood:

Narrated Abdullah:

The Prophet (pbuh) said, "Truthfulness leads to Al-Birr (righteousness) and Al-Birr leads to paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads

to Al-Fujur (wickedness - evil-doing), and Al-Fujur leads to the Hell Fire, and a man keeps on telling lies until he is written as a liar before Allah.” (Sahih Al-Bukhari, Vol. 8, Hadith No. 116).

Narrated Abu Huraira:

Allah’s Messenger (pbuh) said, “The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest).” (Sahih Al-Bukhari, Vol. 8, Hadith No. 117).

13- Cheating:

The Bible:

The Bible sanctions cheating and the use of dishonorable methods in obtaining wealth and power. In a previous chapter we have read the verses in which Jacob, with the help of his mother, deceived his father, Isaac, to secure his blessing instead of blessing his older brother, Esau.

In another story, God orders the Israelites to obtain the Egyptians' property by false pretenses:

21. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

22. But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. (Ex. 3:21,22).

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

2. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold. (Ex. 11:1, 2).

35. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. (Ex. 12:35,36).

And then we find in the Bible another immoral teaching. If you own a sick dying animal, you are not allowed to eat it; but, you are allowed to deceive an unsuspected person and sell this animal to him:

Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God... (Deut. 14:21).

The Qur'an:

The Qur'an in several verses condemns cheating, deception and breaking promises, and encourages truthfulness and trustfulness.

Verse 2:9,

يخدعون الله والذين آمنوا وما يصدقون إلا أنفسهم وما يشعرون. (البقرة 9).
They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! (Al-Baqarah 9).

Verse 2:27,

الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك هم الخاسرون. (البقرة 27).
Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's Religion of Islamic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers. (Al-Baqarah 27).

Verse 8:62,

وإن يريدوا أن يخدعوك فإن حسبك الله هو الذي أيدك بنصره وبالمؤمنين. (الأنفال 62).
And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. (Al-Anfal 62).

Verse 4:58,

إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعما يعظكم به إن الله كان سميعا بصيرا. (النساء 58).
Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer. (An-Nisa' 58).

Verses 23:1,8.

قد أفلح المؤمنون (1) ... والذين هم لأماناتهم وعهدهم راعون (8). (المؤمنون 1، 8).

1. Successful indeed are the believers.

....

8. Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants; (Al-Mu'minun 1, 8).

In the Sunnah, we find many Hadiths that condemns cheating.

Narrated Abu Hurairah:

The Messenger of Allah (pbuh) passed a man who was selling grain. He asked him: How are you selling? He informed him. Revelation then came down to him saying: "Put your hand into it." So he put his hand into it, and felt that it was damp. The Messenger of Allah (pbuh) then said: "He who deceives has nothing to do with us." (Sunan Abi Dawud 3452).

'Abdullah bin 'Amr bin Al-'as reported:

The Messenger of Allah (pbuh) said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." (Al-Bukhari & Muslim Book2, Hadith 690)

14- Adultery and Prostitution:

The Bible:

The Bible is full with stories about adultery and prostitution. Adultery is made prominent by the recital of the numerous adulteries of Lot, Jacob, Judah, Samson, David, and other Bible saints. Here are some of these stories.

I- Judah and Tamar (his daughter in law):

15. When Judah saw her, he thought her to be an harlot; because she had covered her face.

16. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17. And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

18. And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. (Gen. 38:15-18).

In the above story, we see the same pattern in which the Bible puts the blame of an illegitimate sexual relationship on the female actor. It was Tamar's fault: she covered her face, acted like a prostitute, and seduced Judah to sleep with her.

II- Samson and the harlot:

Then went Samson to Gaza, and saw there an harlot, and went in unto her. (Judg. 16:1).

This story is reported in the first verse of Judges, Chapter 16. It serves no purpose except to portray the use of prostitutes as a habitual behavior of the heroes of the Bible.

III- David and Bathsheba:

1. *And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.*
2. *And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.*
3. *And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?*
4. *And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.*
5. *And the woman conceived, and sent and told David, and said, I am with child. (2 Sam. 11:1-5).*

IV- God instructs his prophet Hosea to marry a prostitute. Then, He commands him to love and hire an adulteress:

2. *The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord.*
3. *So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. (Hos. 1:2-3).*
1. *Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.*
2. *So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:*
3. *And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. (Hos. 3:1-3).*

V- The Bible celebrates prostitution and adultery by including prostitutes and adulteresses in the genealogy of Jesus. The book of Matthew gives the genealogy of Jesus as follows:

1. *The book of the generation of Jesus Christ, the son of David, the son of Abraham.*
2. *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;*
3. *And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;*
4. *And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;*
5. *And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;*
6. *And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;*
7. *And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;*
8. *And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;*
9. *And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;*
10. *And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;*
11. *And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:*
12. *And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;*
13. *And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;*
14. *And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;*
15. *And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;*
16. *And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. (Matt. 1:1-16).*

In the above genealogy we find the names of only four women. Two of them were prostitutes and the other two were adulteresses. We see: Tamar (Tamar) in verse #3, who seduced Judah, the father of her late husband to conceive her son Perez; Rachab (Rahab) in verse #5, a common prostitute; Ruth in verse #5, another prostitute; and Bathsheba (wife of Urias) in verse #6, an adulteress, who slept with David, while she was still the wife of Uriah.

Actually, the fact that Judah and Tamar were near the top of the genealogy means that all of their offspring (that contains many prominent prophets) were the product of their illegitimate sexual relationship.

Through these recurring stories of adultery and prostitution, the Bible is justifying immoral sexual practices. The Bible message is:

“It is OK to have an out-of-wedlock sexual relationship, and to have out-of-wedlock children; Afterall, all of your great prophets, David, Solomon, and Jesus, were descendants of out-of-wedlock sexual relationships.”

The Qur'an:

First, the Qur'an is completely free of the erotic biblical fiction that promotes adultery and prostitution. Second, it prohibits adultery and prostitution. Third, it also prohibits marriage to an adulterer or to an adulteress. Here are the relevant verses.

Verse 17:32,

ولا تقربوا الزنى إنه كان فاحشة وساء سبيلاً. (الإسراء 32)

And come not near to the unlawful sexual intercourse (Adultery). Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him). (Al-Isra 32).

The above verse use the Arabic word 'ولا تقربوا' which means 'don't come near.' Imagine that there exists a very dangerous cliff that has no fences to prevent people from falling in it. Signs that read: 'Don't Come Near the Cliff' should then be erected all over the place to warn people from falling down the cliff. Adultery is similar to this dangerous cliff; if the circumstances were appropriate and the two parties acted in an unguarded way, the probability of falling into adultery becomes very high.

Verse 24:3,

الزاني لا ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا زان أو مشرك وحرم ذلك على المؤمنين. (النور 3).

A man guilty of adultery (or fornication) shall not marry any but the woman guilty of the same or a mushrik woman, and none shall marry a woman guilty of adultery (or fornication) but the man guilty of the same or a mushrik man: such marriages are forbidden to true believers. (An-Nur 3).³³

The above verse prohibits the marriage of a Muslim man/woman to an adulteress/adulterer, or to male/female prostitutes for that matter.

Verse 24:26,

الخبائث للخبثين والخبثون للخبثات والطيبات للطيبين والطيبون للطيبات أولئك ميرءون مما يقولون لهم مغفرة ورزق كريم. (النور 26).

Bad women are for bad men, and bad men are for bad women. Good women are for good men, and good men are for good women, such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karim (generous provision i.e. Paradise). (An-Nur 26).

The above verse affirms the teaching of Verse 24:3 that good Muslim men/women should avoid marriage to bad women/men (adulterers, adulteresses, and prostitutes.)

³³ Maududi, S.A. - *Tafhim-ul-Qur'an* (1972).

Verse 24:33,

... ولا تكرهوا فتياتكم على البغاء إن أردن تحصننا لتبتغوا عرض الحياة الدنيا ومن يكرههن فإن الله من بعد إكراههن غفور رحيم. (النور 33).

... And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly). (An-Nur 33).

Some of the Arabs before Islam used to force their female slaves into prostitution as a business. The above verse prohibits this practice and puts an end to it.

And in Sura#60, Al-Mumtahina, the Qur'an venerates the women who pledge to uphold the teachings of Islam and reject the illegal sexual practices that were prevalent in the society before Islam.

Verse 60:12.

يا أيها النبي إذا جاءك المؤمنات يبایعنك على أن لا يشركن بالله شيئا ولا يسرقن ولا يزنين ولا يقتلن أولادهن ولا يأتين بهتاناً يفترينه بين أيديهن وأرجلهن ولا يعصينك في معروف فبایعهن واستغفر لهن الله إن الله غفور رحيم. (الممتحنة 12).

O Prophet! When believing women come to you to give you the Bai'a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Ma'ruf (Islamic Monotheism and all that which Islam ordains) then accept their Bai'a (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful. (Al-Mumtahina 12).

15- Rape and Obscenity:

The Bible:

In the previous chapters we've included several erotic stories that report and describe incidents of incest, adultery, and prostitution. But, there is still much more to come. Here, we give the reader more stories from the Bible that revolve around rape and include obscene language.

I- Shechem rapes Dinah, Jacob's daughter:

1. *And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.*
2. *And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. (Gen. 34:1-2).*

II- Reuben, the firstborn of Jacob, rapes his father's concubine:

- And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: (Gen. 35:22).*

III- David's adulterous sex with Bathsheba was an act of rape (2 Sam 11). Since Bathsheba was in a powerless position to push back David's advances on her, David in essence raped her.

IV- Amnon, one of David's sons, rapes his half-sister, Tamar:

7. *Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.*
8. *So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.*
9. *And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.*
10. *And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she*

had made, and brought them into the chamber to Amnon her brother.

11. And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14. Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. (2 Sam. 13:7-14).

V- In Judges 19 we read the story of the brutal rape of a concubine:

22. Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23. And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25. But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26. Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27. And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28. And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

29. *And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. (Judg. 19:22-29).*

VI- Here is a collection of rape metaphors, piss, dung, and obscenities:

16. *Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:*

17. *Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. (Isa. 3:16-17).*

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. (Jer. 13:22).

Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. (1 Kings 14:10).

For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. (2 Kings 9:8).

But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? (2 Kings 18:27).

9. *If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;*

10. *Then let my wife grind unto another, and let others bow down upon her.*

11. *For this is an heinous crime; yea, it is an iniquity to be punished by the judges. (Job 31:9-11).*

6. *For at the window of my house I looked through my casement,*

7. *And beheld among the simple ones, I discerned among the youths, a young man void of understanding,*

8. *Passing through the street near her corner; and he went the way to her house,*

9. *In the twilight, in the evening, in the black and dark night:*

10. *And, behold, there met him a woman with the attire of an harlot, and subtil of heart.*

11. *(She is loud and stubborn; her feet abide not in her house:*

12. *Now is she without, now in the streets, and lieth in wait at every corner.)*

13. *So she caught him, and kissed him, and with an impudent face said unto him,*

14. *I have peace offerings with me; this day have I payed my vows.*

15. *Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.*

16. *I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.*

17. *I have perfumed my bed with myrrh, aloes, and cinnamon.*

18. *Come, let us take our fill of love until the morning; let us solace ourselves with loves.*

19. *For the goodman is not at home, he is gone a long journey:*

20. *He hath taken a bag of money with him, and will come home at the day appointed.*

21. *With her much fair speech she caused him to yield, with the flattering of her lips she forced him.*

22. *He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; (Prov. 7:6-22).*

26. *My son, give me your heart and let your eyes delight in my ways,*

27. *for an adulterous woman is a deep pit, and a wayward wife is a narrow well.*

28. *Like a bandit she lies in wait and multiplies the unfaithful among men. (Prov. 23:26-28).*

Again, if two lie together, then they have heat: but how can one be warm alone? (Eccles. 4:11).

12. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. (Hos. 4:12-14)

1. How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

3. Thy two breasts are like two young roes that are twins. (Songs 7:1-3).

7. This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9. And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. (Songs 7:7-9).

In Ezekiel, Ch. 16, we read a lengthy pornographic objectification of Jerusalem in which it was portrayed as an adulterous wife. The actions of this adulterous wife was described using an animate language over 36 verses:

7. *I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.*
8. *Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.*
9. *Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.*
10. *I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.*
11. *I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.*
12. *And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.*
13. *Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.*
14. *And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.*
15. *But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.*
16. *And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.*
17. *Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,*
18. *And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.*
19. *My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God.*

20. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter,
21. That thou hast slain my children, and delivered them to cause them to pass through the fire for them?
22. And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.
23. And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;)
24. That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.
25. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.
26. Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.
27. Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.
28. Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.
29. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied therewith.
30. How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman;
31. In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;
32. But as a wife that committeth adultery, which taketh strangers instead of her husband!
33. They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34. *And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.*

35. *Wherefore, O harlot, hear the word of the Lord:*

36. *Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;*

37. *Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.*

38. *And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.*

39. *And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.*

40. *They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.*

41. *And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.*

42. *So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. (Ez. 16:7-42).*

A similar pornographic objectification is found in Ezekiel, Ch. 23, in which Samaria and Jerusalem were portrayed as two adulterous sisters. Again, the chapter describes the two sisters' adultery in an animated language over 48 verses.

It is interesting to quote here the call of Annie Besant (a British socialist, theosophist, women's rights activist, writer, orator, educationist, and philanthropist) to the Lord Chief Justice in Britain to indict the people

circulating the Bible on the ground that they are circulating obscene literature:

*" .. (after identifying the verses that contain obscene language) Can anyone go through all these passages and have any doubt that the Bible supposing it to be unprotected by statute is indictable as an obscene book under the ruling of the Lord Chief Justice? It is idle to plead that the writers do not approve the evil deeds they chronicle, and that it is only in two or three cases that God appears to endorse the sin; no purity of motives on the writers' parts can be admitted in excuse (Trial, p. 257). These sensuous stories and obscene parables come directly under the censure of the Lord Chief Justice, and I invite our police authorities to show their sense of justice by prosecuting the people who circulate this indictable book, thereby doing all that in them lies to vitiate and corrupt the morals of the young.. "*³⁴

The Qur'an:

The Qur'an is completely free of stories of rape, pornography, and obscene language. Whereas some of the stories in the Bible may be classified as X-rated adult fiction, the Qur'an is so pure that it can be read by any person at any age.

³⁴ Besant, A. - *Is the Bible Indictable*, Freethought Pub. Co., London, 1877, p.14.

16- Intolerance and Persecution:

The Bible:

The Bible teachings have filled the world with intolerance and persecution. Here is an example of such teachings:

6. *If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;*
7. *Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;*
8. *Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:*
9. *But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.*
10. *And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.*
11. *And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. (Deut. 13:6-11).*

The above verses instructs you that it is your duty to put to death the unbelieving brother that attempts to alienate you from your faith. If you are a Catholic, and your children become Protestants and endeavor to convince you that Protestantism is the true religion, you should kill them. If you are a Protestant, and your wife embraces the Catholic faith and desires you to accept it, you should stone her to death.

And here are more appalling teachings. If the inhabitants of a city choose to follow a different religion than yours, kill them all along with all the animals in the city, and burn the city to the ground:

12. *If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,*

13. *Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;*

14. *Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;*

15. *Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.*

16. *And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again. (Deut. 13:12-16).*

These biblical teachings have produced the most heinous crimes in the history of humanity. The history of Christianity in the middle ages is stained with religious intolerance and persecution, forced conversions, religious wars, the Inquisition, the Crusades, the expulsion of the Muslims and Jews from Spain, and the persecution of scientists as heretics.

The Qur'an:

The Qur'an teaches us that there is no compulsion in religion. It is absolutely forbidden to force you religious beliefs on others.

Verse 2:256.

لا إكراه في الدين قد تبين الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم. (البقرة 256).

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. (Al-Baqara 256).

As stated in the above verse, no one can be compelled to convert to Islam or to live by Islamic morals. Conveying the message of Islam to

other people is a duty for believers, but they call people to the path of God with kindness and love and they never force them. It is only God Who guides people to the right way:

Verse 28:56.

إنك لا تهدي من أحببت ولكن الله يهدي من يشاء وهو أعلم بالمهتدين. (القصص 56).
Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. (Al- Qasas 56).

Freedom of thought and religion are essential according the Qur'an. God explicitly states that the existence of people from different faiths and opinions is something that we have to acknowledge and welcome heartily, for this is how He created and predestined humankind in this world.

Verse 5:48.

وأنزلنا إليك الكتاب بالحق مصدقا لما بين يديه من الكتاب ومهيئنا عليه فاحكم بينهم بما أنزل الله ولا تتبع أهواءهم عما جاءك من الحق لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم أمة واحدة ولكن ليبلوكم في ما آتاكم فاستيقروا الخيرات إلى الله مرجعكم جميعا فينبئكم بما كنتم فيه تختلفون. (المائدة 48).

*And We have sent down to you (O Muhammad) the Book (this Quran) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you **one nation**, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ. (Al-Ma'ida 48).*

The above verse is composed of several parts. In this verse, we read: 'If Allah willed, He would have made you **one nation**, but that (He) may test you in what He has given you; ...' So, it is the will of God that people exists in different faiths. The Muslims are instructed to co-exist with

the people who belong to other faiths. It is left to God to judge all people in the hereafter.

Verse 16:93.

ولو شاء الله لجعلكم أمة واحدة ولكن يضل من يشاء ويهدي من يشاء ولتسألن عما كنتم تعملون.
(النحل 93).

*And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
(An-Nahl 93).*

The Qur'an provides an environment where people can fully enjoy freedom of thought and freedom of religion and allows people to live by the faith and values they believe in. According to Islam, everyone has the right to live freely by his beliefs, whatever they may be. Anyone who wants to support a church, a synagogue or a mosque must be free to do so. In this sense, freedom of religion, or freedom of belief, is one of the basic tenets of Islam. There is always freedom of religion wherever the moral values of the Qur'an prevail.

That is why Muslims also treat Jews and Christians, described in the Qur'an as 'Ahl al-Kitab' (the People of the Book), with great justice, love and compassion.

Verses 60:8-9.

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين (8) إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم من دياركم وظاهروا على إخراجكم أن تولوهم ومن يتولهم فأولئك هم الظالمون (9). (المتحنة 8-9).

8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the Zalimun (wrong-doers those who disobey Allah). (Al-Mumtahina 8-9).

The above verses call Muslims to be friendly with those who did not fight them or drive them out of their homes. No blame would attach to them if they maintained friendly relations with such people, treating them fairly, giving them all their due. On the other hand, there is a strict prohibition against friendship with those who fought them, drove them out of their land, or even helped in driving them out.

In the Sunnah, we find many Hadiths that abide by what the Qur'an orders. It was narrated from Abu Hurairah that the Prophet (pbuh) said:

"Whoever kills a Mu'ahid who has the protection of Allah and the protection of his Messenger, will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of Seventy years." (Sunan Ibn Majah, Vol. 3, Book 21, Hadith 268)

It was also narrated from Al-Qasim bin Al-Mukhaimirah, from a man among the Companions of the Prophet, that the Prophet (pbuh) said:

"Whoever kills a man from among 'Ahl Adh-Dhimmah' he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of seventy years." (Sunan an-Nasa'i, Vol. 5, Book 45, Hadith 453)

Note that the term 'Ahl Adh-Dhimmah' in the Hadith above has a wider meaning than the term 'Ahl al-Kitab'; It includes all the Non-Muslims who are living peacefully within the boundaries of the land of Islam. They all enjoy the protection of the state.

17- Treatment of Women:

The Bible:

The Bible degraded women. During centuries of Christian rule, the Bible teachings leave a woman but two paths in which to tread: servitude in the house of a husband, or self-banishment to a convent: these are the sad alternatives presented for her choice.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. (Col. 3:18).

22. Wives, submit yourselves unto your own husbands, as unto the Lord.

23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Eph. 5:22-24).

1. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2. While they behold your chaste conversation coupled with fear.

3. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6. Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (1 Peter 3:1-6).

We have seen in a previous chapter that the Bible puts the blame on Eve for the sin of eating from the forbidden tree. And as a result, the Bible punishes her with the following: that she conceives with all what

the pain and discomfort that accompany the pregnancy and the child delivery, and that her husband will rule over her:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. (Gen. 3:16).

A woman cannot be church leaders. She cannot even speak in the church. If she wants to ask question, her husbands should speak for her:

34. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

35. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. (1 Cor. 14:34,35).

11. Let the woman learn in silence with all subjection.

12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13. For Adam was first formed, then Eve.

14. And Adam was not deceived, but the woman being deceived was in the transgression. (1 Tim. 2:11-14).

A woman have no control over her decisions; her decisions can be nullified by her father or her husband:

3. If a woman also vow a vow unto the Lord, and bind herself by a bond, being in her father's house in her youth;

4. And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7. *And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.*

8. *But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.*

9. *But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.*

10. *And if she vowed in her husband's house, or bound her soul by a bond with an oath;*

11. *And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.*

12. *But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her.*

13. *Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.*

14. *But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.*

15. *But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity. (Num. 30:3-15).*

If a virgin woman is raped, she must marry her rapist. The punishment of the rapist is to pay her father fifty shekels:

28. *If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;*

29. *Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. (Deut. 22:28-29).*

The woman is the source and cause of sin:

26. *And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.*

27. *Behold, this have I found, saith the preacher, counting one by one, to find out the account:*

28. *Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. (Eccl. 7:26-28).*

The Bible says that a woman must cover her head as a sign of man's authority over her:

6. *For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*

7. *For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.*

8. *For the man is not of the woman: but the woman of the man. (1 Cor. 11:6-9).*

The teachings of the Bible respecting marriage are an insult to every married woman. Christ discouraged marriage:

10. *His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.*

11. *But he said unto them, All men cannot receive this saying, save they to whom it is given.*

12. *For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. (Matt. 19:10-12).*

In contracting matrimonial alliances, woman's rights and choice are not consulted. The father does his daughter's courting, and sells or gives her to whom he pleases. A father is even allowed to sell his daughter for a slave:

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. (Ex. 21:7).

In the Decalogue, the wife is classed with slaves and cattle as a mere chattel:

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (Ex. 20:17).

Kidnapping is commanded for the purpose of obtaining wives:

20. Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21. And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22. And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

23. And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. (Judg. 21:20-23).

The Levitical law says that giving birth to a female child makes a woman more "unclean" than if she had a male child:

2. Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3. And in the eighth day the flesh of his foreskin shall be circumcised.

4. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. (Lev. 12:2-5).

It makes motherhood a sin that can be expiated only by offering a sin offering at the birth of every child. The degree of sinfulness depends upon the sex of the child; giving birth to a daughter being esteemed a greater sin than giving birth to a son:

- 6. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:*
7. Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.
8. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. (Lev. 12:6-8).

The laws of the Bible in regard to divorce are most unjust. A husband is permitted to divorce his wife if she displeases him, while a wife is not allowed to obtain a divorce for any cause whatever:

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. (Deut. 24:1).

A divorced woman is treated like a prostitute:

They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. (Lev. 21:7).

Wives are compelled to suffer outrage for the sins of their husbands. This is another example of punishing a person for a sin committed by another person:

Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. (2 Sam. 12:11).

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. (Isa. 13:16).

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Zech. 14:2).

The NT forbids divorce:

11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. And if a woman shall put away her husband, and be married to another, she committeth adultery. (Mark 10:11-12).

Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. (Luke 16:18).

According to the Bible, women only inherit when there's no men. The mother, widow(s) and sister(s) of a deceased man don't inherit at all. Daughters can inherit only if their deceased father had no sons:

8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses. (Num. 27:8-11).

The Qur'an:

First, we have seen in a previous chapter that the Qur'an exonerates Eve, and declares Adam as the first one to eat from the forbidden tree.

Second, there are many verses in the Qur'an that declare men and women as equals if front of Allah.

Verses 9:71-72,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71) وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72). (التوبة 71-72).

71. *The believers, **men and women**, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise.*

72. *Allah has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success. (At-Tawba 71-72).*

In the above verses, the worshipping duties apply to men and women irrespective of their gender. They receive equal treatment from God. There is no preferential treatment to either gender.

Verse 40:40,

مَنْ عَمِلَ سِئَةً فَلَا يَجْزِيهِ إِلَّا مِثْلُهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ. (غافر 40).

*"Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether **male or female** and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. (Ghafir 40).*

Verse 33:35,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ

فروجهم والحافظات والذاكرين الله كثيرا والذاكرات أعد الله لهم مغفرة وأجرا عظيما. (الأحزاب 35).

VERILY, for all men and women who have surrendered themselves unto God, and all believing men and believing women, and all truly devout men and truly devout women, and all men and women who are true to their word, and all men and women who are patient in adversity, and all men and women who humble themselves [before God], and all men and women who give in charity, and all self-denying men and self-denying women, and all men and women who are mindful of their chastity, and all men and women who remember God unceasingly: for [all of] them has God readied forgiveness of sins and a mighty reward. (Al-Ahzab 35).³⁵

Verse 47:19,

فاعلم أنه لا إله إلا الله واستغفر لذنبك وللمؤمنين والمؤمنات والله يعلم متقلبكم ومثواكم. (محمد 19).

*So know (O Muhammad) that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) **believing men and believing women**. And Allah knows well your moving about, and your place of rest (in your homes). (Muhammad 19).*

Verse 48:5,

ليدخل المؤمنين والمؤمنات جنات تجري من تحتها الأنهار خالدين فيها ويكفر عنهم سيئاتهم وكان ذلك عند الله فوزا عظيما. (الفتح 5).

*That He may admit the **believing men and the believing women** to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success, (Al-Fath 5).*

Verse 57:12,

يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم بشراكم اليوم جنات تجري من تحتها الأنهار خالدين فيها ذلك هو الفوز العظيم. (الحديد 12).

*On the Day you shall see the **believing men and the believing women** their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers*

³⁵ Asad, M. - *The Message of Islam* (1980).

flow (Paradise), to dwell therein forever! Truly, this is the great success! (Al-Hadid 12).

Verse 71:28,

رب اغفر لي ولوالدي ولمن دخل بيتي مؤمنا وللمؤمنين والمؤمنات ولا تزد الظالمين إلا تبارا. (نوح 28).

*"My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the **believing men and women**. And to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!" (Nuh 28).*

Verse 3:195,

فاستجاب لهم ربهم أني لا أضيع عمل عامل منكم من ذكر أو أنثى بعضكم من بعض فالذين هاجروا وأخرجوا من ديارهم وأوذوا في سبيلي وقاتلوا وقتلوا لأكفرن عنهم سيئاتهم ولأدخلنهم جنات تجري من تحتها الأنهار ثوابا من عند الله والله عنده حسن الثواب. (آل عمران 195).

*So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he **male or female**. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards." (Al-Imran 195).*

Verse 4:124,

ومن يعمل من الصالحات من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون نقيرا. (النساء 124).

*And whoever does righteous good deeds, **male or female**, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them. (An-Nisa 124).*

Verse 16:97,

من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنحيينه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون. (النحل 97).

*Whoever works righteousness, whether **male or female**, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and*

lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (An-Nahl 97).

The purpose of marriage in Qur'an is for the husband and wife to have affection and mercy to each other, and not for one side to rule over the other. In Verse 30:21, we read:

ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة إن في ذلك لآيات لقوم يتفكرون. (الروم 21).

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. (Ar-Rum 21).

In the Qur'an we read a story of a woman who stood in front of the Prophet presenting her case and complaining that her husband abandoned her. God hears her complaints and orders His Prophet to give her her rights. In Verse 58:1, we read:

قد سمع الله قول التي تجادلك في زوجها وتشتكي إلى الله والله يسمع تحاوركما إن الله سميع بصير. (المجادلة 1).

Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer. (Al-Mujadila 1).

If a *mahr* (dowry) is paid to a woman, this *mahr* belongs to her and it is forbidden to maltreat her in order to force her to give up this *mahr*. In Verse 4:19, God says:

يا أيها الذين آمنوا لا يحل لكم أن ترثوا النساء كرها ولا تعضلوهن لتذهبن ببعض ما آتيتموهن إلا أن يأتين بفاحشة مبينة وعاشرهن بالمعروف فإن كرهتموهن فعسى أن تكرهوا شيئا ويجعل الله فيه خيرا كثيرا. (النساء 19).

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual transgression. And live with them

honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good. (An-Nisa 19).

The Qur'an teaches that a woman must be covered out of modesty and to protect her from harassment:.

Verses 24:30-31,

قل للمؤمنين يغضوا من أبصارهم ويحفظوا فروجهم ذلك أزكى لهم إن الله خبير بما يصنعون (30)
وقل للمؤمنات يغضضن من أبصارهن ويحفظن فروجهن ولا يبدین زینتهن إلا ما ظهر منها
وليضربن بخمرهن على جنوبهن ولا يبدین زینتهن إلا لبعولتهن أو آبائهن أو آباء بعولتهن أو أبنائهن
أو أبناء بعولتهن أو إخوانهن أو بني إخوانهن أو بني أخواتهن أو نسائهن أو ما ملكت أيمانهن أو
التابعين غیر أولی الإربة من الرجال أو الطفل الذین لم یظهروا على عورات النساء ولا یضربن
بأرجلهن لیعلم ما یخفین من زینتهن وتوبوا إلى الله جمیعا یه المؤمنون لعلکم تفلحون (31). (النور
31-30).

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (An-Nur 30-31).

Verse 33:59,

یا ایها النبی قل لأزواجک وبناتک ونساء المؤمنین یدنین علیهن من جلابیبهن ذلك أدنی أن یعرفن فلا یؤذین وكان الله غفورا رحيما. (الأحزاب 59).

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft Forgiving, Most Merciful. (Al-Ahzab 59).

The mother, wife (or wives) and daughter(s) of a deceased person all have specified shares from his/her inheritances. In Verse 4:7, God says:

للرجال نصيب مما ترك الوالدان والأقربون وللنساء نصيب مما ترك الوالدان والأقربون مما قل منه أو كثر نصيبا مفروضا. (النساء 7).

There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share. (An-Nisa 7).

The above verse sets the general rule that women have a share in the inheritance. The details of what percentages are allocated to the different female relatives of the deceased person are specified in other verses.

Verses 4:11-12,

يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين فإن كن نساء فوق اثنتين فلهن ثلثا ما ترك وإن كانت واحدة فلها النصف ولأبويه لكل واحد منهما السدس مما ترك إن كان له ولد فإن لم يكن له ولد وورثه أبواه فلأمه الثلث فإن كان له إخوة فلأمه السدس من بعد وصية يوصي بها أو دين أبواكم وأبناؤكم لا تدرون أيهم أقرب لكم نفعا فريضة من الله إن الله كان عليما حكيما (11) ولكم نصف ما ترك أزواجكم إن لم يكن لهن ولد فإن كان لهن ولد فلكم الربع مما تركن من بعد وصية يوصين بها أو دين ولهن الربع مما تركتم إن لم يكن لكم ولد فإن كان لكم ولد فلهن الثمن مما تركتم من بعد وصية توصون بها أو دين وإن كان رجل يورث كلالة أو امرأة وله أخ أو أخت فلكل واحد منهما السدس فإن كانوا أكثر من ذلك فهم شركاء في الثلث من بعد وصية يوصى بها أو دين غير مضار وصية من الله والله عليم حكيم (12). (النساء 11-12).

11. Allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may

have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing. (An-Nisa 11-12).

The above verses give the major elements of the inheritance system in Islam. Explaining the details of this system is beyond the scope of the book. What could be discussed here is an issue that has received much debate, which is that a female member of the family gets, in general, one half of the share of the male member. So, the daughter gets 50% of the share of the son, and the mother gets 50% of the share of the father.

On this issue, Qutb writes the following:

"There is no question here of favoring one sex over another. It is all a matter of maintaining balance and justice between the responsibilities of a male and those of a female within the family. In the Islamic social system, the husband is required to support his wife. He is further required to support all his children in all situations, whether he remains married to his wife or he divorces her. A woman, on the other hand, may be required to look after herself, or she may be looked after by a man both before and after her marriage. Under no circumstances is she required to maintain her husband or her children. This means that a man shoulders at least double the burden of a woman within the family and in the Islamic social system. This is how

*justice is maintained in this wise distribution which achieves perfect balance between rights and duties, claims and liabilities. ...*³⁶

In the Sunnah, we find many Hadiths that build on the teachings of the Qur'an.

It was narrated from Ibn 'Abbas that the Prophet said:

"The best of you is the one who is best to his wife, and I am the best of you to my wives." (Sunan Ibn Majah, Vol. 3, Book 9, Hadith 1977).

Abu Hurairah reported:

A person came to Messenger of Allah (pbuh) and asked, "Who among people is most deserving of my fine treatment?" He (pbuh) said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet (pbuh) replied again. He asked, "Who next?" He (the Prophet (pbuh)) said again, "Your mother." He again asked, "Then who?" Thereupon he (pbuh) said, "Then your father." (Bukhari and Muslim, Book 1, Hadith 316).

Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (pbuh) said:

"Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him." (Jami` at-Tirmidhi 1916).

³⁶ Qutb, S. - *In the Shades of the Qur'an*, Vol. III, p 42.

18- Slavery:

The Bible:

The story of Noah in the vineyard in Genesis, Chapter 9, is perhaps the cause of some of the worst evils in the history of mankind. So, let's read it again:

20. *And Noah began to be an husbandman, and he planted a vineyard:*

21. *And he drank of the wine, and was drunken; and he was uncovered within his tent.*

22. *And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.*

23. *And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.*

24. *And Noah awoke from his wine, and knew what his younger son had done unto him.*

25. *And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. (Gen. 9:20-25).*

The above story is so morally-deprived that it was quoted in several previous chapters as an example of the biblical "generational curses", "punishing a person for a sin committed by another", and "defamation of the prophets". What is known as the 'Curse of Ham' in Verse#25 above is quoted here again as the primary justification for slavery among colonist Christians. And it will be quoted again in the next chapter as the root cause of racism.

The idea that the descendants of Ham were black and condemned to slavery started in the 18th century and flourished during the 19th century. The whole idea probably started as an ideological foundation to the enslavement of the black people of Africa.

Alexander Crummell, a distinguished free African-American who had been educated at Cambridge, hardly exaggerated when he declared in 1862 that "*the opinion that the sufferings and the slavery of the Negro race*

are the consequence of the curse of Noah [is a] general, almost universal, opinion in the Christian world." This opinion, Crummell added, is found in books written by learned men; and it is repeated in lectures, speeches, sermons, and common conversation. So strong and tenacious is the hold which it has taken upon the mind of Christendom, that it seems almost impossible to uproot it.

In the following are examples of the theological writings that use the 'Curse of Ham' to justify slavery and racial discrimination against blacks:

Rev. Leander Kerr wrote: "... And Ham denoted black or burned. Ham! it is black! We assume the fact then, and we will furnish the reasons immediately—that this name was given to the younger son of Noah because of his color; and we may easily conceive that Noah would exclaim Ham! on seeing his son for the first time. And it could not be expected that Noah would regard this child with the same paternal tenderness with which he regarded the others: and this may go very far to explain, if not palliate, the conduct of Ham in exposing his father's shame: .."³⁷.

Another theologian, Rev. Josiah Priest wrote: ".. God, who made all things, and endowed all animated nature with the strange and unexplained power of propagation, superintended the formation of two of the sons of Noah, in the womb of their mother, in an extraordinary and supernatural manner, giving to these two children such forms of bodies, constitutions of natures, and complexions of skin, as suited his will. Those two sons were Japheth and Ham. Japheth He caused to be born white, differing from the color of his parents, while He caused Ham to be born black; a color still further removed from the red hue of his parents .."³⁸.

And here a collection of opinions of more theologians who supported slavery based on the teachings of the Bible:

³⁷ Kerr, Leander - *Slavery Consistent with Christianity*, Sherwood & Co., 1810, p. 6.

³⁸ Priest, Josiah - *Bible Defence of Slavery; and Origin Fortunes, and History of the Negro Race*, 1852, p. 33.

The Rev. E. D. Simons, professor in Macon College, Ga., said: *"These extracts from holy writ unequivocally assert the right of property in slaves."*

The Rev. R. Furman, D.D., of South Carolina, said: *"The right of holding slaves is clearly established in the holy scriptures, both by precept and example."*

Rev. Thomas Witherspoon, of Alabama, said: *"I draw my warrant from the scriptures of the Old and New Testament to hold the slave in bondage."*

Said the Rev. Mr. Crowder, of Virginia: *"Slavery is not only countenanced, permitted, and regulated by the Bible, but it was positively instituted by God himself."*

Rev. Dr. Wilbur Fisk, president of Wesleyan University, thus wrote: *"The New Testament enjoins obedience upon the slave as an obligation due to a present rightful authority."*

Rev. Moses Stuart, of Andover, said: *"The precepts of the New Testament respecting the demeanor of slaves and their masters beyond all question recognize the existence of slavery."*

Professor Hodge, of Princeton, said: *"The savior found it around him, the apostles met with it in Asia, Greece, and Italy. How did they treat it ? Not by denunciation of slaveholding as necessarily sinful."*

Said the Rev. Dr. Taylor, principal of the theological department of Yale College: *"I have no doubt that if Jesus Christ were now on earth, he would, under certain circumstances, become a slaveholder."*

The Bible clearly approves and ordains slavery. Here is a collection of verses to that effect.

To Begin with, here is a call to enslave the strangers living among the Israelites:

45. *Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.*
 46. *And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour. (Lev. 25:45-46).*

In certain cases they were even permitted to enslave the members of their own race:

2. *If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.*
 3. *If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.*
 4. *If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. (Ex. 21:2-4).*

If the slave desires his liberty, he must desert his wife and little ones. To become a freeman, he must become an exile:

5. *And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:*
 6. *Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (Ex. 21:5, 6).*

And a person can sell his own daughter to be a slave:

And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. (Ex. 21:7).

No discussion of slavery is complete without examining the dark and bloody history of the Transatlantic Slave Trade of the black Africans. This trade is widely known as the worst type of enslavement and the wildest type of man's inhumanity to man in the history of humanity. The course of its operation spanned a total period of more than four hundred years. These were for Black Africa, not only lost centuries but also centuries of organized international condemnation and murder of

millions of her innocent and defenseless sons and daughters, years of political crisis, economic setbacks, social unrest and developmental stagnation in all its ramifications.³⁹

True there were other enslavements in the history of humanity such as: the enslavement of the Jewish people by the Egyptians, the Indians of the West Indies by the Spanish Christians, the ancient Athenian and Roman slavery of people of other races, as well as the Arab enslavement of North and Sub Saharan Africans. But the Transatlantic slave trade is different from all these. Its history has indeed made it to be unique in itself. Unique in the sense that skin color was a great factor to reckon with in determining who was to be a slave of this trade. This fact alone reveals the racial character and cruelty of this slave trade. It was the only slave trade in human history that made the Black man its only victim and reduced him to a chattel. It was the only slave trade that carried its victims in ships of different sizes and shapes bearing the names of Virgin Mary, Jesus Christ, St. Thomas, St. George and other Saints of the Holy Roman Catholic Church. Its uniqueness lies once more not only in the cruelty of its perpetrators but also in the magnitude and intensity of its execution.⁴⁰

The perpetrators and masterminds of this cruelty and Holocaust against the Black Africans were not just the white planters and settlers of the Caribbean and North American islands in the New World, but mainly the Catholic kings and princes of both Spain and Portugal as well as the governments of other major European enslaving Christian nations such as Great Britain, France, Holland, Sweden, Denmark etc. Also, recent studies have revealed that the most respectable and Holy Office of the Church and the highest moral authority in Christian living the world over - the popes - blessed, gave approval to it and effected the actualization of this enslavement through the Catholic kings of both Spain and Portugal respectively.⁴¹

³⁹ Adiele, P.O. - *The Popes, the Catholic Church and the Transatlantic Enslavement of Black Africans, 1418-1839*, Georg Olms Verlag, 2017, p. 1.

⁴⁰ Ibid, p.2.

⁴¹ Ibid, p.3.

According to ship records, the total number of slaves who were delivered alive throughout the Transatlantic slave trade is 11.863.000 slaves. Another 9-11 million could have died during the middle passage. The lowest number for the total loss throughout a 400-year endeavor could be about 20 million people.⁴²

The Qur'an:

The Qur'an is absolutely free from any verses that can be used as an ideological foundation and justification to slavery. There is nothing in the Qur'an that indicates that the progeny of one of Noah's sons is black, or that a certain progeny was cursed to be enslaved by another progeny.

Throughout the history of humanity, slavery was the source of labor needed to perform many important jobs in any society. As such, slaves were important ingredient in those societies; the society can't function without them.

The Qur'an was revealed in the seventh century. As a practical religion it was not possible to abolish slavery abruptly. Such an order would have caused the society to stop functioning. So the Qur'an, instead, gave us a set of teachings on how to treat slaves humanely, and incentives to give the slaves their freedom in every possible opportunity.

Here we give examples from the Qur'an on how it encourages the emancipation of slaves:

I- If one kills another by mistake, he has first to pay blood money to the family of the deceased. Secondly, he has to free a believing slave (if he has any). In Verse 4:92, God says:

⁴² <http://www.discoveringbristol.org.uk/slavery/routes/from-africa-to-america/atlantic-crossing/people-taken-from-africa/>

وما كان لمؤمن أن يقتل مؤمناً إلا خطأ ومن قتل مؤمناً خطأ فتحرير رقبة مؤمنة ودية مسلمة إلى أهله إلا أن يصدقوا فإن كان من قوم عدو لكم وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية مسلمة إلى أهله وتحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبة من الله وكان الله عليماً حكيماً. (النساء 92).

*It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set **free a believing slave** and a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and **a believing slave must be freed**. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise. (An-Nisa 92).*

II- If one made an oath, and then breaks this oath intentionally, he has to atone for this action. One way to do it is to manumit a slave (if he has any). In Verse 5:89, we read:

لا يؤاخذكم الله باللغو في أيمانكم ولكن يؤاخذكم بما عقدتم الأيمان فكفارته إطعام عشرة مساكين من أوسط ما تطعمون أهليكم أو كسوتهم أو تحرير رقبة فمن لم يجد فصيام ثلاثة أيام ذلك كفارة أيمانكم إذا حلفتم واحفظوا أيمانكم كذلك يبين الله لكم آياته لعلكم تشكرون. (المائدة 89).

*Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or **manumit a slave**. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful. (Al-Ma'ida 89).*

III- If one declared his wife unlawful to himself (Az-Zihar: which to declare his wife like his mother; i.e. forbidden to have sexual relation with her), and

decide to rescind this declaration, he has to atone for this action. One way to do it is to manumit a slave (if he has any). In Verse 58:3, God says:

والذين يظاهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من قبل أن يتماسا ذلكم توعظون به والله بما تعملون خبير. (المجادلة 3).

*And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) **the freeing of a slave** before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. (Al-Mujadila 3).*

IV- Freeing a slave is encouraged by describing it as one path that leads to paradise. In Verses 90:10-13, we read:

وهديناه النجدين (10) فلا اقتحم العقبة (11) وما أدراك ما العقبة (12) فك رقبة (13) (البلد 10-13).

10. *And shown him the two ways (good and evil)?*

11. *But he has made no effort to pass on the path that is steep (that leads to paradise).*

12. *And what will make you know the path that is steep?*

13. *(It is) Freeing a neck (slave, etc.) (Al-Balad 10-13).*

Also, in the Sunnah, we find many Hadiths that encourage freeing the slaves:

i- Abu Hurairah reported:

The Messenger of Allah (pbuh) said, "He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts." (Al-Bukhari & Muslim, Book 12, Hadith 4)

ii- It was narrated from Shurahbil bin As-Simt that he said to 'Amr bin 'Abasah:

"O 'Amr! Tell us a Hadith that you heard from the Messenger of Allah (pbuh)." He said: "I heard the Messenger of Allah (pbuh) say: 'Whoever develops one gray hair in the cause of Allah, Most High, it will be light for him on the Day of Resurrection. Whoever shoots

an arrow in the cause of Allah, Most High, whether it reaches the enemy or not, it will be as if he freed a slave. Whoever frees a believing slave, it will be a ransom for him from the Fire, limb by limb.'" (Sunan an-Nisa'I, Book 25, Hadith 58).

iii- Narrated Abu Hurairah:

(A man broke his fast intentionally) during Ramadan. The Messenger of Allah (pbuh) commanded him to emancipate a slave, or fast for two months, or feed sixty poor men... (Sunan Abi Dawud, Book 14, Hadith 80).

iv- Abu Huraira reported that a person had intercourse with his wife during Ramadan (while fasting). He asked for the religious verdict (about it) from the Messenger of Allah (pbuh), whereupon he (the Holy Prophet) said:

Can you find a slave (to grant him freedom)? He said: No. He (the Prophet again) said: Can you afford to observe fasts for two (consecutive) months? He said: No. He (the Holy Prophet) said: Then feed sixty poor men. (Sahih Muslim, Book 13, Hadith 103).

v- Amr ibn Abasah, said that Marrah ibn Ka'b said:

I heard the Messenger of Allah (pbuh) say: If anyone emancipates a Muslim slave, that will be his ransom from Jahannam (hellfire). (Suanan Abi Dawud, Book 31, Hadith 41).

There are many Hadiths that encourage humane and just treatment of slaves:

i- Narrated Abu Huraira:

The Prophet (pbuh) said, "When your servant brings your meals to you then if he does not let him sit and share the meals, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it." (Sahih al-Bukhari, Book 49, Hadith 40).

ii- Narrated Abu Musa Al-Ash'ari:

The Prophet (pbuh) said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and

marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward."
(Sahih al-Bukhari, Book 49, Hadith 31).

19- Racism and Discrimination:

The Bible:

Racism and Discrimination are manifested in the Bible in several forms and ways. These include:

I. Verses that curse dark-skinned people and assign them to be servants of white-skinned people. Again the story of Noah in his vineyard in Genesis, Chapter 9, is the root cause of another moral failure in the Bible. This story was quoted in several previous chapters as an example of the biblical “generational curses”, “punishing a person for a sin committed by another”, “defamation of the prophets”, and “the theological foundation of slavery”. What is known as the ‘Curse of Ham’ in Verse#25 above is quoted here again as the theological justification of racism in the Bible.

II. The discriminatory biblical teaching that forbids usury when dealing with a Jew and allows usury when dealing with non-Jew or a gentile. This was discussed in Chapter 11.

III. The racial concept of ‘Chosen People’; that is a certain race or tribe being superior to other people, and whom God preferred and loved more than other people:

You his servants, the descendants of Israel, his chosen ones, the children of Jacob. (1Chron. 16:41)

For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. (Deut. 7:6).

for you are a people holy to the Lord your God. Out of all the peoples on the face of the earth, the Lord has chosen you to be his treasured possession. (Deut. 14:2).

You will drink the milk of nations and be nursed at royal breasts... (Isa. 60:16)

5. Strangers will shepherd your flocks; foreigners will work your fields and vineyards.

6. And you will be called priests of the Lord, you will be named ministers of our God. You will feed on the wealth of nations, and in their riches you will boast. (Isa. 61:5-6)

I will bring forth descendants from Jacob, and from Judah those who will possess my mountains; my chosen people will inherit them, and there will my servants live. (Isa. 65:9)

IV. The classification of a group of people as 'Foreigners, or Gentiles', and the discrimination against them.

The Lord said to Moses and Aaron, "These are the regulations for the Passover meal: "No foreigner may eat it. (Ex. 12:43).

"A foreigner residing among you who wants to celebrate the Lord's Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat it. (Ex. 12:48).

Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. I am the Lord your God. (Lev. 19:10).

and you must not accept such animals from the hand of a foreigner and offer them as the food of your God. They will not be accepted on your behalf, because they are deformed and have defects.'" (Lev. 22:25).

"When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the Lord your God.'" (Lev. 23:22).

You may require payment from a foreigner, but you must cancel any debt your fellow Israelite owes you. (Deut. 15:3).

*They slay the widow and the foreigner; they murder the fatherless.
(Ps. 94:60).*

10. "Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion.

11. Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations — their kings led in triumphal procession.

12. For the nation or kingdom that will not serve you will perish; it will be utterly ruined. (Isa. 60:10:13)

The Qur'an:

To begin with, there is no such thing as the 'Curse of Ham' in the Qur'an. The Qur'an is absolutely free of this myth.

Secondly, the Qur'an rejects the claim that there is a racial class of "chosen people" whom God favors above other people. In Verse 5:18, God says:

وقالت اليهود والنصارى نحن أبناء الله وأحباؤه قل فلم يعذبكم بذنوبكم بل أنتم بشر ممن خلق يغفر لمن يشاء ويعذب من يشاء والله ملك السماوات والأرض وما بينهما وإليه المصير. (المائدة 18).

*And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).
(Al-Ma'ida 18).*

In front of God, people are ranked based on their beliefs, piousness and good deeds, and not based on their race. In Verse 49:13, we read:

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم إن الله عليم خبير. (الحجرات 13).

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqla [i.e. one of the Muttaqun (pious)]. Verily, Allah is All-Knowing, All-Aware. (Al-Hujurat 13).

The Qur'an even threatens the Arabs and the people close to the Prophet that if they turn away from God, God will replace them with other people who are stronger in beliefs and more pious:

Verse 47:38,

ها أنتم هؤلاء تدعون لتنفقوا في سبيل الله فمنكم من يبخل ومن يبخل فإنما يبخل عن نفسه والله الغني وأنتم الفقراء وإن تتولوا يستبدل قوما غيركم ثم لا يكونوا أمثالكم. (محمد 38).

Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes. (Muhammad 38).

Verse 9:39,

إلا تنفروا يعذبكم عذابا أليما ويستبدل قوما غيركم ولا تضره شيئا والله على كل شيء قدير. (التوبة 39).

If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things. (At-Tawba 39).

In front of the justice system, all people are equal irrespective of their wealth, or race:

Verse 4:135,

يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا وإن تلووا أو تعرضوا فإن الله كان بما تعملون خبيرا. (النساء 135).

O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid

justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do. (An-Nisa 135).

Verse 42:15,

فلذلك فادع واستقم كما أمرت ولا تتبع أهواءهم وقل آمنت بما أنزل الله من كتاب وأمرت لأعدل بينكم الله ربنا وربكم لنا أعمالنا ولكم أعمالكم لا حجة بيننا وبينكم الله يجمع بيننا وإليه المصير. (الشورى 15).

And I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return. (Ash-Shura 15).

The Sunnah also clearly rejects racism. In his Last Sermon, the Prophet emphasized the teachings of the Qur'an by declaring:

"يا أيها الناس: ألا إن ربكم واحد، وإن أباكم واحد، ألا لا فضل لعربي على أعجمي، ولا لأعجمي على عربي، ولا لأحمر على أسود، ولا لأسود على أحمر إلا بالتقوى".

".. O People: Your God is One. All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action.." ⁴³.

⁴³ <https://www.islamreligion.com/articles/523/prophet-muhammad-last-sermon/>

20- Intemperance:

The Bible:

The Bible fosters the evil of intemperance. It encourages drinking wine in a wide range of occasions. This has made intemperance in Christian countries frightfully prevalent, and almost respectable.

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, (Deut. 14:26).

40. And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

41. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. (Ex. 29:40-41).

6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7. Let him drink, and forget his poverty, and remember his misery no more. (Prov. 31:6-7).

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. (1 Tim. 5:23).

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. (Eccles. 9:7).

A feast is made for laughter, and wine maketh merry: but money answereth all things. (Eccles. 10:19).

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant

vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. (Amos 9:14).

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. (Ps. 104:15).

And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? (Judg. 9:13).

Jehovah is represented as being particularly fond of strong drink and aged wine:

And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering. (Num. 28:7).

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. (Isa. 25:6).

One of the most direful calamities in the Bible was a wine famine:

5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

...

9. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

...

13. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. (Joel 1:5, 9, 13).

God commanded Jeremiah to tempt with wine those who abstained from its use:

Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink. (Jer. 35:2).

Christ describes himself as ‘drinking’:

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! (Luke 7:33, 34).

The first act in Christ’s ministerial career was to manufacture six jars of wine for a wedding feast:

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. (John 2:1-10).

The Qur’an:

The Qur'an prohibits drinking wine in several verses:

Verse 2:219,

يسألونك عن الخمر والميسر قل فيهما إثم كبير ومنافع للناس وإثمهما أكبر من نفعهما ويسألونك ماذا ينفقون قل العفو كذلك يبين الله لكم الآيات لعلكم تتفكرون. (البقرة 219).

They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought." (Al-Baqara 219).

Verse 5:90-91,

يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون (90) إنما يريد الشيطان أن يوقع بينكم العداوة والبغضاء في الخمر والميسر ويصدكم عن ذكر الله وعن الصلاة فهل أنتم متبهون (91). (المائدة 90-91).

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

91. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain? (Al-Ma'ida 90-91).

The Sunnah, not only prohibits drinking wine, but also prohibits manufacturing it, transporting, and selling it:

Nafi' reported Ibn 'Umar as saying:

I do not know this but from Allah's Apostle (pbuh) who said: Every intoxicant is Khamr and every Khamr is forbidden. (Sahih Muslim, Book 23, Hadith 4966)

Ibn 'Umar reported Allah's Messenger (pbuh) as saying:

He who drank (wine) in this world would be deprived of it in the Hereafter. (Sahih Muslim, Book 23, Hadith 4967)

It was narrated that Abu Darda' said:

'My close friend (pbuh) advised me: 'Do not drink wine, for it is the key to all evils.'" (Sunan Ibn Majah, Book 30, Hadith 3496).

Narrated 'Aisha:

When the last verses of Surat-al-Baqara were revealed, the Prophet (pbuh) went out (of his house to the Mosque) and said, "The trade of alcohol has become illegal." (Sahih al-Bukhari, Vol.3, Book 34, Hadith 429).

Narrated Abdullah ibn Umar:

The Prophet (pbuh) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed. (Sunan Abi Dawud, Book 26, Hadith 3666).

Anas said:

"The Messenger of Allah (pbuh) cursed ten with regard to wine: The one who squeezes (the grapes etc.), the one who asks for it to be squeezed, the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is brought, the one who pours it, the one for whom it is poured, until he counted ten like this." (Sunan Ibn Majah, Book 30, Hadith 3506).

21- Ignorance and Idiocy:

The Bible:

The Bible started its war against knowledge with the story of Adam and Eve in Genesis, Chapter 2, who were driven out of the paradise because they ate from the Tree of Knowledge:

9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

...

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (Gen. 2:9, 16, 17).

It is strange that Adam and Eve were forbidden from eating from 'the tree of knowledge of good and evil'; for this prevented them from knowing what's good and what's evil? This knowledge is needed to make the right choices between choosing good or choosing evil. As we shall see later in this chapter, the Qur'an contains a similar story about Adam, Eve and a forbidden Tree; however, the forbidden tree was not the Tree of Knowledge, it was the Tree of Eternity.

The Bible then continues its onslaught against the use of reason and the acquisition of knowledge. It contains many verses that promote ignorance and idiocy.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8).

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. (1 Cor. 8:1-2).

16. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow. (Eccles. 1:16-18).

24. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; (Isa. 44:24-25).

For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. (Isa. 47:10).

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. (1 Cor. 1:19).

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. (1 Cor. 1:21).

18. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. (1 Cor. 3:18-19).

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. (1 Cor. 4:10)

And here is a strange advice from Solomon who was supposed to be the wisest in the Bible:

Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself ? (Eccles. 7:16).

The Qur'an:

To begin with, unlike what was written in the Bible, the Qur'an tells us that Adam and Eve were not driven out of the paradise because they ate for the Tree of Knowledge, but because they ate from the Tree of Eternity. Satan deceived Adam and Eve that they can become immortal by eating from the forbidden tree. In Verse 20:120, we read:

فوسوس إليه الشيطان قال يا آدم هل أدلك على شجرة الخلد وملك لا يبلى. (طه 120).
*Then Shaitan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the **Tree of Eternity** and to a kingdom that will never waste away?" (Ta-Ha 120).*

Secondly, the Qur'an venerates knowledge, wisdom, understanding, the knowledgeable, and the wise. In many verses, we find calls to look deeply, think, and ponder. It is revealing to give below some statistics to the recurrences of these words in the Qur'an.

- 'العلم' - *knowledge*: 29 times.
- 'أولو العلم', 'الذين يعلمون', 'العلماء' - *who know, who have knowledge*: 49 times.
- 'أولو الألباب' - *who have minds, who understand*: 16 times.
- 'الحكمة' - *wisdom*: 18 times.
- 'يتفكرون', 'يتدبرون' - *think, ponder*: 13 times.
- 'لا يعقلون', 'يعقلون' - *to have reason, or not to have reason*: 22 times.

And, here are some of the relevant verses.

Verse 39:9,

أمن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه قل هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب. (الزمر 9).

Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and

*hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who **know** equal to those who know not?" It is only **men of understanding** who will remember (i.e. get a lesson from Allah's Signs and Verses). (Az-Zumar 9).*

The rhetoric question in the above verse is an affirmation that those who know are in a class above those who do not know. It is a call for a continuous learning to increase one's knowledge.

Verse 35:28,

ومن الناس والدواب والأنعام مختلف ألوانه كذلك إنما يخشى الله من عباده **العلماء** إن الله عزيز غفور. (فاطر 28).

*And of men and AdDawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those **who have knowledge** among His slaves that fear Allah. Verily, Allah is All Mighty, Oft Forgiving. (Fatir 28).*

The above verse tells us that those who have knowledge about God and His creation are far more appreciative of His greatness, and stand in awe of God. This fact is repeated in several verses.

Verse 34:6,

ويرى الذين **أوتوا العلم** الذي أنزل إليك من ربك هو الحق ويهدي إلى صراط العزيز الحميد. (سبا 6).

*And **those who have been given knowledge** see that what is revealed to you (O Muhammad) from your Lord is the truth, and guides to the Path of the Exalted in Might, Owner of all praise. (Saba 6).*

Verse 3:7,

... والراسخون في العلم يقولون آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب. (آل عمران 7).

*... And **those who are firmly grounded in knowledge** say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none ponders this fact except men of understanding. (Al-Imran 7).*

Verse 3:18,

شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط لا إله إلا هو العزيز الحكيم. (آل عمران 18).

*Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and **those having knowledge** (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. (Al-Imran 18).*

Verse 2:269,

يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد أوتي خيرا كثيرا وما يذكر إلا أولو الأبواب. (البقرة 269).

*He grants **Hikmah (wisdom)** to whom He pleases, and he, to whom **Hikmah (wisdom)** is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. (Al-Baqara 269).*

Verses 55:1-4,

الرحمن (1) علم القرآن (2) خلق الإنسان (3) علمه البيان (4). (الرحمن 4-1).

1. The Most Beneficent (Allah)!
2. Has **taught** (you mankind) the Quran (by His Mercy).
3. He created man.
4. He **taught** him eloquent speech (Ar-Rahman 1-4).

The Qur'an mentions that knowledge and wisdom are important characteristics of many of God's prophets:

Verse 12:68,

ولما دخلوا من حيث أمرهم أبوهم ما كان يغني عنهم من الله من شيء إلا حاجة في نفس يعقوب قضاها وإنه لنو علم لما علمناه ولكن أكثر الناس لا يعلمون. (يوسف 68).

*And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya'qub's (**Jacob**) inner-self which he discharged. And verily, **he was endowed with knowledge** because We had **taught** him, but most men know not. (Yusuf 68).*

Verse 2:247,

وقال لهم نبيهم إن الله قد بعث لكم طالوت ملكا قالوا أنى يكون له الملك علينا ونحن أحق بالملك منه ولم يؤت سعة من المال قال إن الله اصطفاه عليكم وزاده بسطة في العلم والجسم والله يؤتي ملكه من يشاء والله واسع عليم. (البقرة 247).

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he

*be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in **knowledge** and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (Al-Baqara 247).*

Verse 38:20,

وشددنا ملكه وآتيناه **الحكمة** وفصل الخطاب. (ص 20).

*We made his kingdom strong and gave him (David) **Al-Hikmah** (wisdom, Prophethood, etc.) and sound judgement in speech and decision. (Sad 20).*

Verse 2:251,

فهزموهم بإذن الله وقتل داوود جالوت وآتاه الله الملك و**الحكمة** وعلمه مما يشاء ولولا دفع الله الناس بعضهم ببعض لفسدت الأرض ولكن الله ذو فضل على العالمين. (البقرة 251).

*So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath), and Allah gave him (David) the kingdom [after the death of Talut (Saul) and Samuel] and **Al-Hikmah** (wisdom, Prophethood, etc.), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists). (Al-Baqara 251).*

Verse 31:12,

ولقد آتينا لقمان **الحكمة** أن اشكر لله ومن يشكر فإنما يشكر لنفسه ومن كفر فإن الله غني حميد. (لقمان 12).

*And indeed We bestowed upon Luqman **Al-Hikmah** (wisdom, religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all wants), Worthy of all praise. (Luqman 12).*

Verse 3:48,

ويعلمه الكتاب و**الحكمة** والتوراة والإنجيل. (آل عمران 48).

*And He (Allah) will teach him (Jesus) the Book and **Al-Hikmah** (wisdom, the faultless speech of the Prophets, etc.), (and) the Taurat (Torah) and the Injeel (Gospel). (Al-Imran 48).*

Verse 4:113,

ولولا فضل الله عليك ورحمته لهمت طائفة منهم أن يضلوك وما يضلون إلا أنفسهم وما يضرونك من شيء وأنزل الله عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيماً. (النساء 113).

*Had not the Grace of Allah and His Mercy been upon you (O Muhammad), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and **Al-Hikmah** (wisdom, knowledge, etc.), and **taught** you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad). (An-Nisa 113).*

The Qur'an, in many verses, encourages thinking and pondering:

Verse 3:191,

الذين يذكرون الله قياماً وقعوداً وعلى جنوبهم ويتفكرون في خلق السماوات والأرض ربنا ما خلقت هذا باطلاً سبحانك فقنا عذاب النار. (آل عمران 191).

*Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and **think deeply** about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (Al-Imran 191).*

Verse 30:8,

أولم يتفكروا في أنفسهم ما خلق الله السماوات والأرض وما بينهما إلا بالحق وأجل مسمى وإن كثيراً من الناس بلفاء ربهم لكافرون. (الروم 8).

*Do they not **think deeply** (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (Ar-Rum 8).*

Verse 7:185,

أولم ينظروا في ملكوت السماوات والأرض وما خلق الله من شيء وأن عسى أن يكون قد اقترب أجلهم فبأي حديث بعده يؤمنون. (الأعراف 182).

*Do they not **look** in the dominion of the heavens and the earth and all things that Allah has created, and that it may be that the end of their lives is near. In what message after this will they then believe? (A-A'raf 185).*

Verse 50:6,

أفلم **ينظروا** إلى السماء فوقهم كيف بنيناها وزيناها وما لها من فروج. (ق 6).

*Have they not **looked** at the heaven above them, how We have made it and adorned it, and there are no rifts in it? (Qaf 6).*

Verse 13:3,

وهو الذي مد الأرض وجعل فيها رواسي وأنهارا ومن كل الثمرات جعل فيها زوجين اثنين يغشي الليل النهار إن في ذلك لآيات لقوم **يتفكرون**. (الرعد 3).

*And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs, etc.) for **people who reflect**. (Ar-Ra'd 3).*

Verse 16:11,

ينبت لكم به الزرع والزيتون والنخيل والأعناب ومن كل الثمرات إن في ذلك لآية لقوم **يتفكرون**. (النحل 11).

*With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for **people who give thought**. (An-Nahl 11).*

Verse 16:12,

وسخر لكم الليل والنهار والشمس والقمر والنجوم مسخرات بأمره إن في ذلك لآيات لقوم **يعقلون**. (النحل 12).

*And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for **people who understand**. (An-Nahl 12).*

Verse 29:35,

ولقد تركنا منها آية بينة لقوم **يعقلون**. (العنكبوت 35).

And indeed We have left thereof an evident Ayah for a folk who understand. (Al-Ankabut 35).

Verse 4:82,

أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا. (النساء 82).
Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradictions. (An-Nisa 82)

Verse 47:24,

أفلا يتدبرون القرآن أم على قلوب أقفالها. (محمد 24).
*Do they not then **think deeply** in the Quran, or are their hearts locked up (from understanding it)? (Muhammad 24)*

In the Sunnah, there are several Hadith that encourage seeking knowledge and wisdom.

Zirr bin Hubaish narrated:

"I came to a man called Safwan bin 'Assal and sat at his door. He came out and said: 'What do you want?' I said: 'I am seeking knowledge.' He said: 'The angels lower their wings for the seeker of knowledge out of pleasure at what he is seeking.'.. (Sunan an-Nasa'i, Vol. 1, Book 1, Hadith 158).

Abud-Darda reported:

The Messenger of Allah (pbuh) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."
(Abu Dawud and At- Tirmidhi Book 13, Hadith 1388).

It was narrated from 'Uthman bin 'Affan that the Messenger of Allah (pbuh) said:

"Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs." (Sunan Ibn Majah, Vol. 5, Book 37, Hadith 4313).

We have seen in a previous chapter, the Islam prohibits drinking al-Khamr (alcohol). One of the reason for prohibiting it is because it goes away with the mind and consciousness.

It was narrated that Ibn 'Umar said:

"I heard 'Umar, may Allah be pleased with him, delivering a Khutbah on the Minbar of Al-Madinah and he said: 'O people, on the day that the prohibition of Khamr was revealed, it was made from five things: From grapes, dates, honey, wheat and barley. Khamr is that which overcomes the mind.'" (Sunan an-Nasa'i, Vol. 6, Book 51, Hadith 5581).

22- How to Treat Your Parents?

The Bible:

The Bible calls to disrespect and hate your parents:

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. (John 2:3-4).

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren? (Matt. 12:47-48).

And call no man your father upon the earth: for one is your Father, which is in heaven. (Matt. 23:9).

32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren? (Mark 3:32-33).

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. (Luke 9:59-60).

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (Luke 14:26).

The Qur'an:

The Qur'an teaches the utmost love and respect to your parents. It is a major sin to mistreat them even by words:

Verse 17:23,

وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما. (الإسراء 23).

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. (Al-Isra 23).

Verse 31:14,

ووصينا الإنسان بوالديه حملته أمه وهنا على وهن وفصاله في عامين أن اشكر لي ولوالديك إلي المصير. (لقمان 14).

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. (Luqman 14).

Verse 46:15,

ووصينا الإنسان بوالديه إحسانا حملته أمه كرها ووضعته كرها وحمله وفصاله ثلاثون شهرا حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحا ترضاه وأصلح لي في ذريتي إني تبت إليك وإني من المسلمين. (الأحقاف 15).

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Al-Ahqaf 15).

Verse 4:36,

واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا وبذي القربى واليتامى والمساكين والجار ذي القربى والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت أيمانكم إن الله لا يحب من كان مختالا فخورا. (النساء 36).

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour

who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful; (An-Nisa 36).

Verse 2:83,

وإذ أخذنا ميثاق بني إسرائيل لا تعبدون إلا الله وبالوالدين إحسانا ... (البقرة 83).

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, .. (Al-Baqara 83).

Verse 6:151,

قل تعالوا أتت ما حرم ربكم عليكم ألا تشركوا به شيئا وبالوالدين إحسانا ولا تقتلوا أولادكم من إملاق .. (الأنعام 151).

Say (O Muhammad): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty .." (Al-An'am 151).

And the Qur'an encourages supporting the parents financially:

Verse 2:215,

يسألونك ماذا ينفقون قل ما أنفقتم من خير فلولوالدين والأقربين واليتامى والمساكين وابن السبيل وما تفعلوا من خير فإن الله به عليم. (البقرة 215).

They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well. (Al-Baqara 215).

In the Sunnah, there are many Hadiths that glorify kindness to one's own parents, and prohibit any action that may displease them. It is reported on the authority of 'Abdullah bin Abbas that the Messenger of Allah observed:

The best of' the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents. (Sahih Muslim, Book 1, Hadith 162).

'Abdullah bin 'Amro bin al-As narrated that the Messenger of Allah (pbuh) said:

"Allah's pleasure results from the parent's pleasure, and Allah's displeasure results from the parent's displeasure." (At-Tirmidhi, Book 16, Hadith 1500).

Narrated Abu Bakra:

Allah's Messenger (pbuh) said, "Shall I inform you of the biggest of the great sins?" They said, "Yes, O Allah's Apostle!" He said, "To join partners in worship with Allah, and to be undutiful to one's parents." (Sahih al-Bukhari, Book 9, Hadith 4).

It was narrated from Mu'awiyah bin Jahimah As-Sulami, that Jahimah came to the Prophet (pbuh) and said:

"O Messenger of Allah! I want to go out and fight (in Jihad) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet." (Sunan an-Nasa'i, Book 25, Hadith 20).

23- Unkindness to Children:

The Bible:

The Bible sanctions cruelty and harsh treatment of children. It advocates the use of corporal punishment for children:

13. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

14. Thou shalt beat him with the rod, and shalt deliver his soul from hell. (Prov. 23:14).

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. (Prov. 22:15).

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. (Prov. 29:15).

It advocates capital punishment for children:

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear. (Deut. 21:18-21).

It advocates the indiscriminate and merciless slaughter of little children:

Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. (Isa. 13:16).

Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up. (Hos. 13:16).

And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: (Deut. 2:34).

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. (1 Sam. 15:3).

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. (Josh. 6:21).

23. And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them. (2 Kings 2:23,24).

It advocates the punishment of children for the misdeeds of their parents.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (Ex. 20:5).

17. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children. (Isa. 13:17,18).

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. (Lev. 26:22).

God kills David & Bathsheba's child for he was the result of an adulterous relationship between his parent:

- 13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.*
- 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.*
- 15. And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.*
- 16. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.*
- 17. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.*
- 18. And it came to pass on the seventh day, that the child died... (2 Sam. 12:13-18).*

David prays that the children of his adversary may become beggars and homeless:

Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. (Ps. 109:10).

And God kills the children of Jeremiah's enemies by famine:

Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: (Jer. 11:22).

The Qur'an:

To begin with the Qur'an tells us that one of the characteristics of God's prophets is that they love their children, take care of them, and ask God to guide them to the right path:

Verse 2:124,

وإذ ابتلى إبراهيم ربه بكلمات فأتمهن قال إني جاعلك للناس إماما قال ومن ذريتي قال لا ينال عهدي الظالمين. (البقرة 124).

*And (remember) when Allah tried Ibrahim (Abraham) with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrahim (Abraham)] said, "And of **my offspring** (to make leaders)." (Allah) said, "My Covenant includes not Zalimun (polytheists and wrong-doers)." (Al-Baqara 124).*

Verse 14:40,

رب اجعلني مقيم الصلاة ومن ذريتي ربنا وتقبل دعاء. (إبراهيم 40).

*[Ibrahim said:] "O my Lord! Make me one who performs As-Salat (Iqamat-as-Salat), and (also) from **my offspring**, our Lord! And accept my invocation. (Ibrahim 40).*

Verses 11:42,45.

وهي تجري بهم في موج كالجبال ونادى نوح ابنه وكان في معزل يا بني اركب معنا ولا تكن مع الكافرين (42) ... ونادى نوح ربه فقال رب إن ابني من أهلي وإن وعدك الحق وأنت أحكم الحاكمين (45). (هود 42، 45).

*42. So it (the ship) sailed with them amidst the waves like mountains, and Nuh (Noah) called out to his **son**, who had separated himself (apart), "O my **son**! Embark with us and be not with the disbelievers."*

...

*45. And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, **my son** is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." (Hud 42, 45).*

Verse 11:67,

وقال يا بني لا تدخلوا من باب واحد وادخلوا من أبواب متفرقة وما أغني عنكم من الله من شيء إن الحكم إلا لله عليه توكلت وعليه فليتكلم المتكلمون. (يوسف 67).

*And Jacob said: "**O my sons**! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him." (Yusuf 67).*

Verse 11:84,

وتولى عنهم وقال يا أسفى على يوسف وابيضت عيناه من الحزن فهو كظيم. (يوسف 84).
 84. *And Jacob turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. (Yusuf 84).*

In Verses 81:8-9, the Qur'an forbids infanticide of females, which was practiced by the pagan Arabs before Islam:

وإذا الموءودة سئلت (8) بأي ذنب قتلت (9). (التكوير 8-9).
 8. *And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned [in the hereafter].*
 9. *For what sin she was killed? (At-Takwir 8-9).*

In Verse 17:31, it also forbids killing children for fear of poverty:

ولا تقتلوا أولادكم خشية إملاق نحن نرزقهم وإياكم إن قتلهم كان خطئنا كبيرا. (الإسراء 31).
*And **kill not your children** for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. (Al-Isra 31).*

In Verse 60:12, the Qur'an proclaims that one of the requirements of becoming a Muslim is to stop killing children as was practiced by some pagan Arabs before Islam:

يا أيها النبي إذا جاءك المؤمنات يبایعنك على أن لا يشركن بالله شيئا ولا يسرقن ولا يزنين ولا يقتلن أولادهن ... (المتحنة 12).
*O Prophet! When believing women come to you to give you the Bai'a (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they **will not kill their children**, ... (Al-Mumtahina 12).*

And it has been shown in a previous chapter, that the ethics of war in Islam forbids killing of innocent children.

24- Treatment of Strangers and Foreigners:

The Bible:

The Bible calls to kill the strangers who come near the tabernacle:

51. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. (Num. 1:51).

10. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. (Num. 3:10).

38. But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. (Num. 3:38).

7 Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. (Num. 18:7).

We have discussed in Chapter 19 that the Bible contains many discriminatory laws and rules in dealing with strangers and foreigners.

The Qur'an:

The Non-Muslims who reside in a Muslim country are called '*Ahl-Zhimma*'. In Chapter 9 we have discussed how Islam has a complete system to protect *Ahl-Zhimma*. Many verses were quoted that strongly prohibit mistreating them.

In addition to that the Qur'an defined 'Ibn Assabil' as the wayfarer or a traveler who is cut off from everything. The Qur'an includes many verses that call to treat him humanly and help him in every way he may need.

Verse 2:215,

سألونك ماذا ينفقون قل ما أنفقتم من خير فقلوا للدين والأقربين واليتامى والمساكين وابن السبيل وما تفعلوا من خير فإن الله به عليم. (البقرة 215).

They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well. (Al-Baqara 215).

Verse 9:60,

إنما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل فريضة من الله والله عليم حكيم. (التوبة 60).

As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise. (At-Tawba 60).

Verse 17:26,

وآت ذا القربى حقه والمسكين وابن السبيل ولا تبذر تبذيرا. (الإسراء 26).

And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Al-Isra 26).

Verse 30:38,

فآت ذا القربى حقه والمسكين وابن السبيل ذلك خير للذين يريدون وجه الله وأولئك هم المفلحون. (الروم 38).

So give to the kindred his due, and to Al-Miskin (the poor) and to the wayfarer. That is best for those who seek Allah's Countenance, and it is they who will be successful. (Ar-Rum 38).

Epilogue

The discussion of the 24 moral issues in the previous chapters shows clearly that the Bible fails astoundingly as a source of moral values. Hence, the Bible cannot be authentic revelation from a Just, Merciful, Compassionate, All-Knowing, All-Seeing, Masterful, and Omnipotent God.

Any rational reader of the Bible would, not only reject the Bible, but be turned off and reject religion altogether. Perhaps this explains the ascendancy of atheism in the Christian Western societies.

To quote Alan Alexander Milne, the author of "Teddy Bear Winnie-the-Pooh", he wrote: *"The Old Testament is responsible for more atheism, agnosticism, disbelief - call it what you will - than any book ever written. It has emptied more churches than all the counter-attractions of cinema, motor-bicycle and golf course."*⁴⁴.

Another writer, Isaac Asimov, famously wrote: *"Properly read, the Bible is the most potent force for atheism ever conceived."*⁴⁵.

Finally, we look into the testimony of John E Remsburg, a rationalist from the 19th century, who wrote: *"I refuse to accept the Bible as an infallible moral guide, because it sanctions the use of falsehood and deception.. because it sanctions theft and robbery.. because it sanctions adultery and prostitution.. because it sanctions wars of conquest and extermination.. because its teachings have filled the world with intolerance and persecution.."*⁴⁶.

The above conclusions are further supported by the outcome of Biblical Scholarship studies and high criticism. In Appendix A, the authorship of the Bible is discussed briefly. It is shown that the general consensus

⁴⁴ Milne, A.A. - *Year In, Year Out*, Dutton Co. (1952), p. 53.

⁴⁵ Asimov, Janet - *Notes for a Memoir: On Isaac Asimov, Life, and Writing*, Prometheus (2006), p. 58.

⁴⁶ Remsburg, John E. - *Bible Morals; Twenty Crimes and Vices Sanctioned by Scripture*, Truth Seeker (1885), pp. 3, 10, 11, 17 & 21.

among biblical scholars is that Moses did not author the Pentateuch; it is a combination of four different documents, (coded: J, E, D & P), with different unknown authors. The person who combined these four documents into a single continuous text is also unknown, but it is suspected that he was Ezra.

Most of the real authors of the NT documents are also unknown. Extensive research has shown that the real author of each document is not the one whose name is put in the title of the document.

Appendix A also discusses briefly the corruption of the Bible. The Bible suffered considerable amounts of corruptions and mutilations both intentional and non-intentional in the form of: additions, omissions, substitutions, transpositions, confusion of vowels and diphthongs, errors in translation, errors in copying, .. etc.

For comparison purposes, Appendix B discusses the authenticity, preservation, and transmission of the Qur'an.

Appendix A: Authorship and Corruption of the Bible

A scripture authority stands on two pillars. The first one is that it acquires its authority from the authority of its author. If the scripture is attested that it was written by one of the great prophets (Abraham, David, Solomon, Moses, Jesus, .. etc.) we can be confident that this scripture contains the revealed words of God. If, on the other hand, there were considerable doubts about the authorship of the scripture, then the scripture loses its authority.

That is the reason why the Church throughout its past history strenuously defended the claim that Moses was the Author of the Pentateuch, and defended the authorships of the other books of the Bible. Anybody who dares to question the Bible authorship was considered a heretic, persecuted, excommunicated, prisoned or executed, and his writings banned and/or destroyed.

The second pillar is the authenticity of the scripture. A scripture retains its authority if it can be shown that its authenticity and originality were preserved. If, on the other hand, the scripture was subjected to major corruptions and mutilations as it was transmitted from its source to us, it loses its authority.

The Bible, unfortunately, has major cracks in its both pillars.

I) Doubts about the Authorship of the Bible:

One of the earliest scholars who questioned the authorship of the Torah was the distinguished Ibn Ezra of the Middle Ages (1089 - 1164)⁴⁷, who is considered one of the pioneers of higher biblical criticism of the Torah.

In his commentary on the Pentateuch, Ibn Ezra was troubled by several verses in the Torah that didn't make sense or/and seemed not to be

⁴⁷ https://en.wikipedia.org/wiki/Abraham_ibn_Ezra

written by Moses but were added to the Torah. These are: Gen. 12:6, Gen. 22:14, Deut. 1:1-5, Deut. 3:11, Deut. 31:9, and Deut. 34:1-12.

In Genesis 12:6, we read:

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. (Gen. 12:6).

Commenting on the above verse, Ibn Ezra wrote:

“...
AND THE CANAANITE WAS THEN IN THE LAND. It is possible that the Canaanites seized the land of Canaan from some other tribe at that time. Should this interpretation be incorrect, then there is a secret meaning to the text. Let the one who understands it remain silent.”⁴⁸

In the above, ibn Ezra is engaged in what we would now call ‘biblical criticism’. Ibn Ezra concern is how could [the Torah] use the word “then” in this context, which implies that [the Canaanites were there] then but that they are there now. But didn’t Moses write the Torah and in his time the Canaanites ruled the land? It makes no sense for Moses to write “then,” for reason dictates that the word “then” could only have been written at a time when the Canaanites were not occupying the land, and we know that the Canaanites were not removed from the land until after Moses’ death during the conquest of Joshua. According to this, Moses did not write that word here, rather Joshua or one of the later prophets wrote it.⁴⁹

However, ibn Ezra’s language is veiled and allusive, rather than direct. He didn’t expose that ‘Moses did not write this verse’, and he wrote: “.. there is a secret meaning to the text..”. This reluctance by Ibn Ezra to

⁴⁸ Strickman & Silver (Trs.) - Ibn Ezra’s Commentary on the Pentateuch Genesis (Bereshit), 1988., p. 151.

⁴⁹ <https://www.thetorah.com/article/seven-torah-passages-of-non-mosaic-origin-according-to-ibn-ezra-and-r-joseph-bonfils>

explicitly tell what he knows probably could be out of reverence for the holy writings.⁵⁰

Next, commenting on the introductory verses of Deuteronomy, Ibn Ezra stated:

"If you can grasp the mystery behind the following problematic passages:

- 1) The final twelve verses of this book [i.e., Deut. 34:1–12, describing the death of Moses],*
 - 2) 'Moshe wrote [this song on the same day, and taught it to the children of Israel]' [Deut. 31:22];*
 - 3) 'At that time, the Canaanites dwelt in the land' [Gen. 12:6];*
 - 4) '... In the mountain of God, He will appear' [Gen. 22:14];*
 - 5) 'behold, his [Og king of Bashan] bed is a bed of iron...' [Deut. 3:11]*
- you will then understand **the truth**."*⁵¹

In the above Ibn Ezra again was using an encrypted language ("the truth") to indicate that Moses was not the sole author of the Torah.

In the following we look at the twelve verses of Ch. 34, the last chapter in Deuteronomy, that describe the death of Moses and what happened after that:

- 1. Then Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho. There the Lord showed him the whole land—from Gilead to Dan,*
- 2. all of Naphtali, the territory of Ephraim and Manasseh, all the land of Judah as far as the Mediterranean Sea,*
- 3. the Negev and the whole region from the Valley of Jericho, the City of Palms, as far as Zoar.*
- 4. Then the Lord said to him, "This is the land I promised on oath to Abraham, Isaac and Jacob when I said, 'I will give it to your*

⁵⁰ Lancaster - *Deconstructing the Bible. Abraham ibn Ezra's Introduction to the Torah* (2003), p. 7.

⁵¹ *The Commentary of Abraham Ibn Ezra on the Pentateuch. Volume 5: Deuteronomy*, pp. 1-2.

descendants.' I have let you see it with your eyes, but you will not cross over into it."

5. And Moses the servant of the Lord died there in Moab, as the Lord had said.

6. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.

7. Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone.

8. The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over.

9. Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses.

10. Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face,

11. who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land.

12. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel. (Deut. 34:1-12)

And it is evident that Moses couldn't be the author of the above verses that describe his own death. Ibn Ezra developed what he calls the "secret of the twelve." Since these twelve verses were not written by Moses, then there are other passages that Moses did not write. But, he decided to keep it a secret because most people at his time could not or would not accept this idea.

Next we present Baruch Spinoza (1632-1677), a Dutch philosopher of Portuguese Sephardi origin, and one of the early thinkers of the Enlightenment and modern biblical criticism⁵². He developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine. Jewish religious authorities issued a herem against him, causing him to be effectively expelled and shunned by

⁵² https://en.wikipedia.org/wiki/Baruch_Spinoza

Jewish society at age 23, including by his own family. His books were later added to the Catholic Church's Index of Forbidden Books.

With more than 500 years separating them, Spinoza considered himself a student of Ibn Ezra. He also doubted the authorships of the Bible. In his book *"The Theologico-Political Treatise (1670)"*, he quoted Ibn Ezra arguments, and wrote the following:

*"Here are Ibn Ezra's words from his commentary on Deuteronomy: 'Beyond the Jordan etc.': If you understand the mystery of the twelve and of 'Moses wrote the Law' and 'the Canaanite was then in the land' and 'it will be revealed on the mountain of God' and also 'behold his bed, a bed of iron', then you will know **the truth**'. In these few words he discloses and, at the same time, demonstrates that **it was not actually Moses who wrote the Pentateuch but some other person** who lived much later, and that the book Moses wrote was a different work."*⁵³

In the above, Spinoza was more explicit in saying what Ibn Ezra couldn't say, that Moses did not write the Pentateuch, and that it was written by another person.

Spinoza presented his own arguments for doubting the authorship of the Pentateuch, and he concluded the following:

*"From all this it is plainer than the noonday sun that the Pentateuch was not written by Moses but by someone else who lived many generations after Moses."*⁵⁴

Regarding the Book of Joshua, Spinoza wrote:

"For similar reasons, the Book of Joshua also can be shown not to have been written by Joshua. It is another person who testifies that Joshua's fame had spread throughout the earth (see 6.27), that he omitted none of the commandments of Moses (see the last verse of Ch.8 and Ch. 11.15), that he grew old, that he summoned them all to an assembly, and finally that he died. Then too some things are

⁵³ Israel (Ed.) - *Benedict De Spinoza; Theological-Political Treatise*, 2007, p. 119.

⁵⁴ Ibid, p. 122.

*told that happened after his death, for example, that after his death the Israelites worshipped God as long as the old men who knew him remained alive. It is said at 16.10 that Ephraim and Manasseh 'did not drive out the Canaanite that dwelt in Gezer, but' (it adds) 'the Canaanite has dwelt in the midst of Ephraim to this day and has paid them tribute'."*⁵⁵

And on the Book of Judges and the Books of Samuel, he wrote:

*"No sensible person, I believe, is persuaded that the Book of Judges was composed by the Judges themselves. For the summary of this whole history given in chapter 2 clearly proves that it was written entirely by one narrator alone. Moreover, it was undoubtedly written after the kings assumed the government, since its author often reminds us that 'in those days' there was no king in Israel."*⁵⁶

*"As for the books of Samuel, there is no reason to tarry long as the narrative continues far beyond his lifetime. Here, I would merely want to note that this book too was composed many generations after Samuel. For in 1 Samuel 9.9 the narrator mentions in parenthesis, 'In the old days each man spoke thus in Israel when he went to consult God: "Come, let us go to the seer"; for he who today is called a prophet was in the old days designated a seer'."*⁵⁷

Next, We move forward to the 19th century to look at the testimony of **John William Colenso** (1814-1883). Colenso was a Cornish mathematician and biblical scholar, who was the first Church of England Bishop of Natal. He wrote a book with the title: *"The Pentateuch and Book of Joshua Critically Examined."* The book is composed of five parts with Part I published in 1862, and the other Parts appearing in the following years.

⁵⁵ Ibid, p. 125.

⁵⁶ Ibid, p. 125.

⁵⁷ Ibid, p. 126.

In Part II of his book, Colenso investigates the questions of the real origin, age, and authorship of the different portions of the Pentateuch and other early books of the Bible. The first chapter in this part is entitled: "Signs of Different Authors in the Pentateuch". In this chapter, Colenso examines the Creation accounts and concludes that these accounts were written by two authors⁵⁸:

"The following are the most noticeable points of difference between the two cosmogonies.

(i) In the first, the earth emerges from the waters, and is, therefore, saturated with moisture, (Gen. 1:9,10). In the second, the 'whole face of the ground' requires to be moistened, (Gen. 2:6).

(ii) In the first, the birds and beasts are created before man, (Gen. 1:20,24,26). In the second, man is created before the birds and beasts, (Gen. 2:7,19).

(iii) In the first, all 'fowls that fly' are made out of the waters, (Gen. 1:20). In the second, the 'fowls of the air' are made out of the ground, (Gen. 2:19).

(iv) In the first, man is created in the image of God, (Gen. 1:27). In the second, man is made of the dust of the ground, and merely animated with the breath of life; and it is only after his eating the forbidden fruit that the Lord God said. 'Behold, the man has become as one of us, to know good and evil,' (Gen. 2:7, 3:22).

(v) In the first, man is made the lord of the whole earth, (Gen. 1:28). In the second, he is merely placed in the garden of Eden, 'to dress it and to keep it,' (Gen. 2:8,15).

(vi) In the first, man and woman are created together, as the closing and completing work of the whole Creation, — created also, as is evidently implied, in the same kind of way, to be the complement of one another; and, thus created, they are blessed together, (Gen. 1:28). In the second, the beasts and birds are created between the man and the woman. First, the man is made, of the dust of the ground; he is placed by himself in the garden, charged with a solemn command, and threatened with a curse if he breaks it; then the beasts and the birds are made, and the man gives names to them; and, lastly, after all this, the woman is made, out of one of his ribs, but merely as a helpmate for the man. (Gen. 2:7,8,15,22).

⁵⁸ Colenso, J.W. - *The Pentateuch and Book of Joshua Critically Examined*, Part II, 1863, Ch. I.

The fact is that the second account of the Creation, (Gen. 2:4-25), together with the story of the Fall, (Gen. 3), is manifestly composed by a different writer altogether from him who wrote the first, (Gen. 1:1-2:3."

A similar criticism is applied to the story of the flood, which is evidently composed by two different writers, one making Noah take into the ark animals of every kind, including clean beasts, by twos (Gen. 7:8, 9), and the other making him take in the clean beasts by sevens (Gen. 7:2, 5). In this story, as in that of the creation, one writer uses the name of 'God' simply, and the other 'Lord God'.

In Chapter II of Part II, Colenso investigates the case of the Elohist and Jehovistic Writers⁵⁹. He concludes that The book of Genesis bears evidence throughout of being the work of two different writers, one of whom is distinguished by the constant use of the word Elohim (translated "God"), and the other by the admixture with it of the name Jehovah (translated "Lord"). The Elohist passages, taken together, form a very tolerably connected whole, only interrupted here and there by a break caused apparently by the Jehovistic writer having removed some part of the Elohist narrative, replacing it, perhaps, by one of his own. Thus there are two contradictory accounts of the creation and of the deluge intermingled.

In Chapter III of Part II, Colenso presents his arguments that the Pentateuch was composed long after Moses's death, and hence it wasn't written by him⁶⁰. He also shows that the Books of Kings were written as late as 561 B.C. This is because in 2 Kings 25:27-30, mention is made of Evil-merodach, King of Babylon, taking e, King of Judah, out of prison, and feeding him "all the days of his life." Evil-merodach came to the throne 561 B. C, and reigned two years.

⁵⁹ Ibid, Ch. II.

⁶⁰ Ibid, Ch. III.

Part III of the book discusses in great detail the authorship of Deuteronomy; when was it written, and by whom?⁶¹ The main purpose of this volume is to demonstrate that Deuteronomy, and hence the Pentateuch, cannot be written in its entirety by Moses himself. On this conclusion, Colenso wrote:

"We shall consider that the following points have now been established :—

- (i) The book of Deuteronomy must have been written chiefly by one writer;*
- (ii) This writer must have been a different person from the writer or writers, by whom the rest of the Pentateuch, speaking generally, was written ;*
- (iii) The Deuteronomist, whoever he may have been, must have lived in a later age than either the Elohist or Jehovist, since he takes for granted facts recorded in their narrative;*
- (iv) There are some indications of this book having been written in a very late age of the Hebrew history;*
- (v) There are historical circumstances, which suggest that it may have been composed in the early part of Josiah's reign ;*
- (vi) There is a remarkable correspondence between the peculiar expressions of the Deuteronomist and the language of Jeremiah, who did live in that age."*⁶²

And after further analysis, he concludes the following:

*".. These facts, it would seem, compel us to this conclusion, that, whatever portion of the other four books may have been actually composed by the hand of Moses, whatever of the laws and ceremonies contained in them may have been handed down from the Mosaic age, yet certainly the book of Deuteronomy was not written by him, but is the product of a much later time, and bears the distinct impress of that time and its circumstances."*⁶³

We now fast forward to the present where we find a host of scholars who investigate the authorship of the Bible. One may think that with

⁶¹ Colenso, J.W. - *The Pentateuch and Book of Joshua Critically Examined*, Part III, 1863.

⁶² Ibid, p. 430.

⁶³ Ibid, p. 619.

the availability of new data and modern tools to conduct research, a different result may be obtained. Alas, modern research confirmed what the previous scholars have found; that Moses was not the author of the Pentateuch, and that the authors of the other books of the Bible were not really whom we thought.

Current Status of the Authorship of the OT:

The general belief today is that the Pentateuch was composed by combining four different documents with different unknown authors (J, E, P, & D) into one continuous history. On this, Richard Elliott Friedman, a biblical scholar and the Ann and Jay Davis Professor of Jewish Studies at the University of Georgia. Rochester, New York, writes the following:

*"There was evidence that the Five Books of Moses had been composed by combining four different documents into one continuous history. For working purposes, the four documents were identified by alphabetic symbols. The document that was associated with the divine name Yahweh/Jehovah was called J. The document that was identified as referring to the deity as God (in Hebrew, Elohim) was called E. The third document, by far the largest, included most of the legal sections and concentrated a great deal on matters having to do with priests, and so it was called P. And the source that found only in the book of Deuteronomy was called D. The question was now how to uncover the history of these four documents - not only who wrote them, but why four different versions of the story was written, what their relationship to each other was, whether any of the authors were aware of the existence of the others' texts, when in history each was produced, how they were preserved and combined, and a host of other questions."*⁶⁴

As to who wrote the four documents, evidence points that the author of J came from Judah and the author of E came from Israel. The author of E was certainly a male who lived in the time frame between 848 and 722 B.C.. The author of J, on the other hand, might be a woman who lived in the time frame between 922 to 722 B.C.⁶⁵

⁶⁴ Friedman, R.E. - *Who Wrote the Bible*, 2e, 2011, p. 31.

⁶⁵ Ibid, pp. 120-121.

Evidence also points that the author of D is the prophet Jeremiah.⁶⁶

As to the author of P, he was a male from Judah, almost certainly from Jerusalem. He was one of the Aaronid priesthood or their spokesman.⁶⁷

And finally, it was Ezra who emerges as the most likely person who combined the different documents and produced the Five Books of the Pentateuch. It was not Moses.⁶⁸

Current Status of the Authorship of the NT:

Most of the documents of the NT are forgeries, or are anonymous. On this subject, Bart D. Ehrman, an American New Testament scholar, in his book: *Forged. Writing in the Name of God. Why The Bible's Authors Are Not Who We Think They Are*, gives a detailed account of each document in the NT.⁶⁹

He estimated that one-third of the NT books are anonymous:

*"Other writings are 'anonymous,' literally, 'having no name.' These are books whose authors never identify themselves. That is, technically speaking, true of one-third of the New Testament books. None of the Gospels tells us the name of its author. Only later did Christians call them Matthew, Mark, Luke, and John; and later scribes then added these names to the book titles. Also anonymous are the book of Acts and the letters known as 1, 2, and 3 John. Technically speaking, the same is true of the book of Hebrews; the author never mentions his name, even if he wants you to assume he's Paul."*⁷⁰

On The Gospel of Peter, Ehrman concludes:

*".. Peter didn't write it. This is a forgery in the name of Peter. And it's not the only one."*⁷¹

⁶⁶ Ibid, p. 210.

⁶⁷ Ibid, p. 304.

⁶⁸ Ibid, p. 308.

⁶⁹ Ehrman - *FORGED; Writing in the Name of God-Why the Bible's Authors are not Who We Think They Are*, HarperCollins, 2011.

⁷⁰ Ibid, p. 29.

⁷¹ Ibid, p. 71.

On The Epistle of Peter:

"..The author forged the letter in Peter's name.."72

On The Apocalypse of Peter:

" .. Here again we have a forgery in the name of Peter.."73

On 1 Peter and 2 Peter:

" .. As it turns out, two books bear Peter's name there as well, the letters of 1 Peter and 2 Peter. Both claim to be written by Peter, but there are solid reasons for thinking that Peter did not write either one.."74

3 Corinthians was no written by Paul.⁷⁵ The Pastoral Letters (1 Timothy, 2 Timothy & Titus) were written by the same person, and this person was not Paul.⁷⁶

On 2 Thessalonians:

"Paul probably did not write 2 Thessalonians..."77

On Ephesians:

".. This book was apparently written by a later Christian in one of Paul's churches who wanted to deal with a big issue of his own day: the relation of Jews and Gentiles in the church. He did so by claiming to be Paul.."78

On Colossians:

"What we have here, then, is another instance in which a later follower of Paul was concerned to address a situation in his own day and did so by assuming the mantle and taking the name of Paul, forging a letter in his name. "79

⁷² Ibid, p. 74.

⁷³ Ibid, p. 76-77.

⁷⁴ Ibid, p. 77.

⁷⁵ Ibid, p. 103.

⁷⁶ Ibid, p. 110.

⁷⁷ Ibid, p. 122.

⁷⁸ Ibid, p. 127.

⁷⁹ Ibid, p. 129.

On the Book of Jude:

*"But it is almost certain that the historical Jude did not write this book.."*⁸⁰

On James:

*".. This book was not written by an illiterate Aramaic-speaking Jew. Whoever wrote it claimed to be James .."*⁸¹

On The Acts of the Apostles:

*"But why would the author then speak in the first person on four occasions? Anyone reading this book so far should have no trouble figuring out why. The author is making a claim about himself. He is not naming himself. He is simply claiming to be a traveling companion of Paul's and therefore unusually well suited to give a "true" account of Paul's message and mission. But he almost certainly was not a companion of Paul's. On the one hand, he was writing long after Paul and his companions were dead. Scholars usually date Acts to around 85 CE or so, over two decades after Paul's death..."*⁸²

Part II in the Section (Further Reading) at the end of the book includes many references that discuss the authorship of the Bible.

II) Corruption of the Bible:

Not only the Bible has major doubts about its authorship, but, it suffered major corruptions and mutilations as it was transmitted to reach us in its current form.

One of the earliest scholars who investigated the corruption of the Bible was Sir Isaac Newton. Newton was not only a distinguished

⁸⁰ Ibid, pp. 208-209.

⁸¹ Ibid, p. 220.

⁸² Ibid, p. 231.

physicist and scientist, but, he also had a great interest in religion and theology⁸³.

One of his contributions in field of religion and theology is a dissertation titled: "*An Historical Account of Two Corruptions of Scripture*," This dissertation was sent in a letter to John Locke on 14 November 1690. The text of the letter was first published in English in 1754, 27 years after Newton's death. There are several books that discuss this letter^{84, 85}. A brief discussion to the topic is also available in Wikipedia on the Internet⁸⁶.

The first corruption exposed by Newton was regarding the verse: (1 John 5:7), which says:

*7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (1 John 5:7).
KJV*

Regarding the above verse, Newton presented detailed arguments to prove that the words "*in heaven, the Father, the Word, and the Holy Ghost: and these three are one*", that support the Trinity doctrine, did not appear in the original Greek Scriptures, but was added to the Latin version intentionally at a later date. Newton also points the fingers to Jerome as the one who made this falsification:

"IX. Now this mystical application of " the spirit, water, and blood," to signify the Trinity, seems to me to have given occasion to somebody, either fraudulently to insert the testimony of " the Three in Heaven" in express words into the text, for proving the Trinity ; or else to note it in the margin of his book, by way of interpretation ; whence it might afterwards creep into

⁸³ https://en.wikipedia.org/wiki/Isaac_Newton

⁸⁴ In *A Collection of Essays and Tracts in Theology, from Various Authors, with Biographical and Critical Notices*, by Jared Sparks, No. IV, Vol. 2, Part 2, 1823, pp. 235-320.

⁸⁵ In *The Correspondence of Isaac Newton*, ed. H. W. Turnbull (Cambridge: Cambridge University Press, 1961), Vol. 3, pp. 83-146.

⁸⁶

[wikipedia.org/wiki/An_Historical_Account_of_Two_Notable_Corruptions_of_Scripture](https://en.wikipedia.org/wiki/An_Historical_Account_of_Two_Notable_Corruptions_of_Scripture)

the text in transcribing. And the first upon record that inserted it, is Jerome ; if the preface to the canonical epistles, which goes under his name, be his. For whilst he composed not a new translation of the New Testament, but only corrected the ancient vulgar Latin, as learned men think, and among his emendations, written perhaps at first in the margin of his book, he inserted this testimony ; he complains in the said preface, how he was thereupon accused by some of the Latins for falsifying scripture ; and makes answer, that former Latin translators had much erred from the faith, in putting only "the spirit, water, and blood," in their edition, and omitting the testimony of "the Three in Heaven," whereby the Catholic faith is established. In this defence he seems to say, that he corrected the vulgar Latin translation by the original Greek ; and this is the great testimony the text relies upon.*

X. But whilst he confesses it was not in the Latin before, and accuses former translators of falsifying the Scriptures in omitting it, he satisfies us that it has crept into the Latin since his time, and so cuts off all the authority of the present vulgar Latin for justifying it. And whilst he was accused by his contemporaries of falsifying the Scriptures in inserting it, this accusation also confirms that he altered the public reading..."⁸⁷

The other corruption that Newton investigated is in (1 Timothy 3:16):

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.
(1 Tim. 3:16).

Regarding the above verse, Newton argued that, by a small alteration in the Greek text, the word "God" was substituted to make the phrase read "God was manifest in the flesh" instead of "which was manifested in the flesh". He attempted to demonstrate that early Church writers in referring to the verse knew nothing of such an alteration.⁸⁸

Newton must have been very convincing in his arguments to expose the corruption in (1 John 5:7). Today most versions of the Bible omit

⁸⁷ In A Collection of Essays and Tracts in Theology, from Various Authors, with Biographical and Critical Notices, by Jared Sparks, No. IV, Vol. 2, Part 2, 1823, pp. 245-246.

⁸⁸ Ibid, Section II, p. 291.

the phrase (“the Father, the Word, and the Holy Ghost”) from the verse, or retain it as only a marginal reading. Below we show again how the verse was originally appeared in KJV, and how it now appears in the modern NIV, NRSV, NABRE, NLT, and ASV Bibles.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (1 John 5:7) KJV.

For there are three that testify: (1 John 5:7) NIV

There are three that testify: (1 John 5:7) NRSV

So there are three that testify, (1 John 5:7) NABRE

So we have these three witnesses — (1 John 5:7) NLT

And it is the Spirit that beareth witness, because the Spirit is the truth. (1 John 5:7) ASV

Another scholar who studied the corruption of the Bible is **John William Burgon** (1813-1888)⁸⁹. He was an English Anglican divine who became the Dean of Chichester Cathedral in 1876.

Concerning the corruptions in the Bible, Burgon classified these corruptions into two classes: accidental corruptions and intentional corruptions. There are 5 types of accidental corruptions, and 10 types of intentional corruptions:

“.. the causes of corruption are divided into (I) such as proceeded from Accident, and (II) those which were Intentional. Under the former class we find:

- (1) those which were involved in pure Accident, or*
- (2) in what is termed Homoeoteleuton where lines or sentences ended with the same word or the same syllable, or*
- (3) such as arose in writing from Uncial letters, or*
- (4) in the confusion of vowels and diphthongs which is called Itacism, or*

⁸⁹ https://en.wikipedia.org/wiki/John_Burgon

(5) in Liturgical Influence.

The remaining instances may be conveniently classed as Intentional, not because in all cases there was a settled determination to alter the text, for such if any was often of the faintest character, but because some sort of design was to a greater or less degree embedded in most of them. Such causes were:

- (1) Harmonistic Influence,
- (2) Assimilation,
- (3) Attraction; such instances too in their main character were
- (4) Omissions,
- (5) Transpositions,
- (6) Substitutions,
- (7) Additions,
- (8) Glosses,
- (9) Corruption by Heretics,
- (10) Corruption by Orthodox."⁹⁰.

Then, he went on and discussed some of the specific corruptions in the Bible:

*"Thus Codex B (Codex Vaticanus) differs from the commonly received Text of Scripture in the Gospels alone in 7578 places; of which no less than 2877 are instances of omission. In fact omissions constitute by far the larger number of what are commonly called 'Various Readings.' How then can those be called 'various readings' which are really not readings at all? How, for example, can that be said to be a 'various reading' of St. Mark xvi. 9-20, which consists in the circumstance that the last 12 verses are left out by two MSS.? Again, How can it be called a 'various reading' of St. John xxi. 25, to bring the Gospel abruptly to a close, as Tischendorf does, at v. 24? These are really nothing else but indications either of a mutilated or else an interpolated text. And the question to be resolved is, On which side does the corruption lie? and, How did it originate? "*⁹¹

He then attributed the majority of the corruptions to intentional causes:

⁹⁰ Burgon, J.W. - *The Causes of the Corruption of the Traditional Text of the Holy Gospels* (1896), pp. 8-9.

⁹¹ *Ibid*, p. 15.

"I once hoped that it might be possible to refer all the Corruptions of the Text of Scripture to ordinary causes: as, careless transcription, divers accidents, misplaced critical assiduity, doctrinal animus, small acts of unpardonable licence.

*But increased attention and enlarged acquaintance with the subject, have convinced me that by far the larger number of the omissions of such Codexes as NBLD must needs be due to quite a different cause. These MSS. Omit so many words, phrases, sentences, verses of Scripture, that it is altogether incredible that the proximity of like endings can have much to do with the matter. Inadvertency may be made to bear the blame of some omissions: it cannot bear the blame of shrewd and significant omissions of clauses, which invariably leave the sense complete. A systematic and perpetual mutilation of the inspired Text must needs be the result of design, not of accident."*⁹².

On Corruption by Heretics, he wrote:

"But there remains after all an alarmingly large assortment of textual perturbations which absolutely refuse to fall under any of the heads of classification already enumerated. They are not to be accounted for on any ordinary principle. And this residuum of cases it is, which occasions our present embarrassment. They are in truth so exceedingly numerous ; they are often so very considerable ; they are, as a rule, so very licentious ; they transgress to such an extent all regulations ; they usurp so persistently the office of truth and faithfulness, that we really know not what to think about them. Sometimes we are presented with gross interpolations, apocryphal stories : more often with systematic lacerations of the text, or transformations as from an angel of light.

*We are constrained to inquire, How all this can possibly have come about? Have there even been persons who made it their business of set purpose to corrupt the [sacred deposit of Holy Scripture entrusted to the Church for the perpetual illumination of all ages till the Lord should come ?]*⁹³

Burgon, being an Anglican, went on and named some of the heretics (according to him) who participated in the deliberate corruption of the

⁹² Ibid, pp. 22-23.

⁹³ Ibid, pp. 191-192.

NT: “.. the heresiarchs Basilides, Valentinus, and Marcion.”⁹⁴ He also named several Orthodox scholars whom he accused of corrupting the Bible: *Beza, Theodotus (of Byzantium), & Photinus*.

Since we have looked into the testimony of an Anglican scholar, it will be useful to look into a testimony from a Protestant scholar. One such scholar is **Thomas Hartwell Horne** (1780-1862), an English Theologian and Librarian⁹⁵. He wrote a book titled: *“Popery, the Enemy and the Falsifier of Scripture, or, Facts and Evidences, Illustrative of the Conduct of the Modern Church of Rome in Prohibiting the Reading and Circulation of the Holy Scriptures in the Vulgar Tongue”*, that was published in 1844.

He started this book by denouncing the Papacy and the Church of Rome efforts to suppress the circulation of the Bible:

*“In the year 1229, during the pontificate of Gregory IX, a council was held at Toulouse, in which, besides various enactments against those who were denounced as heretic, and also against those princes who did not extirpate all heretics out of their dominions, the laity are, by the thirteenth canon, prohibited from having the books of the Old or New Testament, unless any one, out of devotion, should wish to have a psalter, or a breviary for the divine offices, or the Hours of the Blessed Mary. But they are most strictly forbidden to have these books in the vulgar tongue.”*⁹⁶.

*“The latest fulmination against the Scriptures was hurled by the present Pontiff, Gregory XVI., in a bull dated so recently as the day after the nones of May (that is. May 8th), 1844. Having denounced the circulation of the Scriptures by the Bible Societies, and referred to the decrees of the Council of Trent, as well as to the prohibitions of preceding Popes against reading the Scriptures, ...”*⁹⁷

And then, he proceeded to expose the Papacy and Church of Rome efforts to falsify the Bible and promote a corrupted version of it:

⁹⁴ Ibid, p. 197.

⁹⁵ https://en.wikipedia.org/wiki/Thomas_Hartwell_Horne

⁹⁶ Horne, T.H. - *Popery, the Enemy and the Falsifier of Scripture ..*, William Edward Painter, London, 1844, p. 5.

⁹⁷ Ibid, p. 12.

“There are two celebrated editions of the Latin Vulgate version (in which the apocryphal books are intermingled with the canonical books), published by two infallible pontiffs, between which the most grave and conflicting variations and contradictions are to be found, viz., the Sixtine and the Clementine editions. The Sixtine Bible (as it is commonly termed), was published at Rome in 1590. In a bull prefixed to it, Sixtus V. declared that this edition should, without hesitation, be deemed and taken for that which the Council of Trent, in its fourth session, had pronounced to be authentic ; and ordained that it should be adopted throughout the Romish Church.

But, notwithstanding the labours bestowed on this edition by the Pope, it was discovered to be so exceedingly incorrect, that his successor, Gregory XIV., caused it to be suppressed : and Clement VIII., who succeeded Gregory in the pontificate, published another authentic edition of the Vulgate, called from him the Clementine edition. In the preface to this edition, it is asserted to be the ancient and vulgate edition of the Bible. This edition differed more than any other from that of Sixtus V. These fatal variances between editions alike promulgated by pontiffs, arrogating to themselves infallibility, did not escape detection : and our learned countryman, Thomas James, in 1600, published his “ Bellum Papale sive Concordia Discors Sixti Quinti et dementis Octavi, circa Hieronymianam Editionem.” In this work not fewer than two thousand additions, omissions, contradictions, and other differences between the Sixtine and Clementine editions, are pointed out.”⁹⁸

Finally, we look briefly into one recent study that presents evidence that substantial editing took place in the history of the Hebrew Bible⁹⁹. In the “Introduction” of the book, the authors (Reinhard Muller, Juha Pakkala, and Bas ter Haar Romeny) wrote:

“This book seeks to demonstrate that substantial editing took place in the history of the Hebrew Bible. It presents empirical evidence that gives exemplary insight into the editorial processes. The examples show how successive scribes updated the texts to accord with changed historical and social circumstances and with new religious concepts. On the basis of

⁹⁸ Ibid, p. 31.

⁹⁹ Muller, R., J. Pakkala, and B.H. Romeny - *Evidence of Editing. Growth and Change of Texts in the Hebrew Bible*, Soc. Biblical Literature (2014).

evidence that is collected here it can reasonably be assumed that editorial reworking of the Hebrew Bible continued unabated for centuries before the texts gradually became unchangeable. Their growing religious authority does not seem to have precluded scribes from changing the form, meaning, and content of the texts. On the contrary, for some scribes the religious authority attributed to the texts was reason to update or otherwise improve their wording in order to make sure that no blemish could be found in them. The empirical or documented evidence indicates that editorial modification was the rule rather than the exception, and accordingly signs of editing can be found in all parts of the Hebrew Bible..."¹⁰⁰

We then fast forward to the "Conclusions" of the book to read the following:

"Fifteen passages from the Hebrew Bible have been investigated in this volume. They show that substantial editing took place in the literary history of the Hebrew Bible. The evidence consists of textual witnesses that differ from the MT and of parallel passages within one textual tradition, especially within the MT. This evidence could be characterized as empirical in the sense that the editorial changes can be observed by comparing two or more preserved textual witnesses or parallel texts. The examples thus provide a solid basis for understanding the general nature of editorial processes. It can reasonably be assumed that similar changes also took place in cases where such evidence is not preserved.

The passages were taken from various parts of the Hebrew Bible in order to gain a broad perspective. Although each text is different and needs to be investigated on the basis of its available textual witnesses, the presented analyses can be used as reference material and potential models for investigating other texts. They provide evidence of a variety of techniques used by the editors. Although it has become apparent that the positions and attitudes of the editors toward the older text were not identical and that different processes have been at work, some clear tendencies of the literary history can be detected in the preserved textual material. With regard to this evidence, the existence and the wide range of editorial processes in the history of the Hebrew Bible should no longer be questioned..."¹⁰¹

¹⁰⁰ Ibid, p. 1.

¹⁰¹ Ibid, p. 219.

The research on Corruption of the Bible is a very active field within Biblical research. Part II in the Section (Further Reading) at the end of the book includes many references that discuss this subject.

Appendix B: Transmission and Authenticity of the Qur'an:

The Holy Qur'an is perhaps the only book in human history that was conserved since it was revealed more than 1,400 years ago, and transmitted unchanged to the following generations. The Qur'an has been preserved in both oral and written form in a way no other book has, and with each form providing a check and balance for the authenticity of the other. The written Mus'haf (book of the Qur'an) was compiled immediately in the next year after the death of the Prophet. Here is a brief discussion to the history of compilation of the Qur'an and to the factors that guaranteed its authenticity.¹⁰²

- 1- The language of the Qur'an is Arabic. It should be read and recited in Arabic. There are many translations of the meanings of the Qur'an in different languages, but these are not considered 'translated Qur'an', they are merely translations of the meanings of the Qur'an. What is meant by this is that when a Muslim reads the Qur'an in his prayers, he has to read it in Arabic, otherwise his prayers are not acceptable. Even for a non-Arabic-speaking Muslim, he has to memorize several Suras and verses from the Qur'an in Arabic to recite them in his prayers. It is interesting to note that the Qur'an is the only scripture that associates itself with a certain language. In the Qur'an we find 8 different verses in different Suras specifying that Arabic is the language of the Qur'an:

إنا أنزلناه قرآنا عربيا لعلكم تعقلون. (يوسف 2).

"Indeed, We have sent it down as an Arabic Qur'an in order that you may understand." (Yusuf 2).

¹⁰² Al-Azami, M.M. - *The History of The Qur'anic Text from Revelation to Compilation; a Comparative Study with the Old and New Testaments*, UK Islamic Academy (2003).

وكذلك أنزلناه حكما عربيا ولئن اتبعت أهواءهم بعد ما جاءك من العلم ما لك من الله من ولي ولا واق. (الرعد 37).

"And thus We have revealed it (the Qur'an) as an Arabic legislation..."
(Ar-Ra'd 37).

وكذلك أنزلناه قرآنا عربيا وصرفنا فيه من الوعيد لعلهم يتقون أو يحدث لهم ذكرا. (طه 113).

"And thus We have sent it down as a Qur'an in Arabic .." (Ta-Ha 113).

قرآنا عربيا غير ذي عوج لعلهم يتقون. (الزمر 28).

"[It is] an Arabic Qur'an, without any deviance that they might become righteous .." (Az-Zumar 28).

كتاب فصلت آياته قرآنا عربيا لقوم يعلمون. (فصلت 3).

"A Book whose verses have been detailed, an Arabic Qur'an for a people who know," (Fussilat 3).

وكذلك أوحينا إليك قرآنا عربيا لتنذر أم القرى ومن حولها وتنذر يوم الجمع لا ريب فيه فريق في الجنة وفريق في السعير. (الشورى 7).

"And thus We have revealed to you (O Muhammad) a Qur'an in Arabic .." (Ash-Shura 7).

إنا جعلناه قرآنا عربيا لعلكم تعقلون. (الزخرف 3).

"Indeed, We have made it a Qur'an in Arabic that you might understand." (Az-Zukhruf 3).

ومن قبله كتاب موسى إماما ورحمة وهذا كتاب مصدق لسانا عربيا لينذر الذين ظلموا وبشرى للمحسنين. (الأحقاف 12).

"And before this was the Scripture of Musa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in an Arabic tongue, .." (Al-Ahqaf 12).

The Arabic language in which the Qur'an was revealed 1400 years ago is the same Arabic language that is in use today. Therefore, unlike the Bible, the Qur'an never suffered from the alterations and corruptions associated with translating a text that was revealed into an old extinct language to an intermediate language; and then more translation(s) from the intermediate language(s) to modern languages.

- 2- The practice of memorizing the Qur'an by heart is perhaps the most important factor that ensured the preservation of the Qur'an. Islam teachings encourage the memorization of the Qur'an; those who memorize the whole Qur'an are promised the highest places in the paradise. In the Sunnah we find this Hadith narrated by Abu Huraira: that the Prophet (pbuh) said: *"The one who memorized the Qur'an shall come on the Day of Judgement and (the reward for reciting the Qur'an) says: 'O Lord! Decorate him.' So he is donned with a crown of nobility. Then it says: 'O Lord! Give him more!' So he is donned with a suit of nobility. Then it says: 'O Lord! Be pleased with him.' So He is pleased with him and says: 'Recite and rise up, and be increased in reward with every Ayah.'"*

In another Hadith narrated by 'Aisha: The Prophet (pbuh) said, *"Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."*

Actually, this reward is not limited to the hafiz alone, it is extended to his/her parents who encouraged him/her in the first place to memorize the Qur'an. This is a huge incentive to the Muslim to memorize the Qur'an by heart, and to the parents to encourage their children to memorize the Qur'an. A Muslim who memorized the Qur'an by heart is called hafiz (plural: hafizoon).

- 3- The Qur'an was revealed piecemeal to Prophet Muhammad (pbuh) over the duration of his mission which extended over a 23-years period. The Muslims around the Prophet (called Companions) used to memorize the Qur'an as it was revealed. Although over the first 13 years of Prophet Muhammad's mission, only a few of the people of Makkah followed him

(several hundreds), but toward the end of his mission Islam prevailed over the Arabic Peninsula, and the number of Companions is estimated to be over 100,000 Muslims. So, one can estimate the number of hafizoon by the time of the death of the Prophet (in 632CE) to be several thousands.

- 4- The Qur'an is recited in the five daily prayers that are compulsory on the Muslim. Additionally, the teachings of Islam encourage the Muslim to read and recite the Qur'an regularly as an act of worship. A typical Muslim may read the whole Qur'an over one month, but more religious people or Muslim scholars usually read the whole Qur'an once every week (or even in less time). This ensures that the Qur'an will not fade in the memories of the hafizoon.
- 5- During the month of Ramadan the Muslims gather to perform two special prayers. The Taraweeh is performed after Isha' prayer, and is conducted over the whole month of Ramadan. Every night one part (of thirty) of the Qur'an is recited in the Taraweeh, so the whole Qur'an is recited over the 30 days of the month. The other special prayer is the Tahajjud, and it is performed after midnight over the last ten days of the month. Some mosques recite the whole Qur'an in the Tahajjud prayers, but, most of the mosques manage to recite only one third or one half of it. You find examples of the recitation of the Qur'an in the Taraweeh and Tahajjud prayers in YouTube [here](#) and [here](#).
- 6- The practice of memorizing the Qur'an by heart has been going unstopped from the time of the Prophet till this day. Nowadays, in all Muslim countries (and even in the Muslim communities in non-Muslim countries) you find mosques or schools that offer programs for memorization of the Qur'an. These can be extensive programs where the student can memorize the whole Qur'an in six months, or regular programs where he can do it in 2-3 years. In addition to the above, there are special religious schools to prepare and graduate a certified hafiz. In such schools, the student learns the Qur'an from a certified Master Teacher (Shaikh), who acquired his knowledge from a certified Master

Teacher, .. in an 'unbroken chain' going all the way back to a Master Teacher from the Companions of the Prophet. After mastery is achieved and the recitation checked for lack of errors, the student is granted a formal license (called Ijaza) certifying that he/she has mastered the memorization of the whole Qur'an and that he/she was precise in following the rules of recitation (Tajweed), and is qualified to teach the Qur'an to other people.

- 7- In many Muslim countries there are annual competitions for the hafizoon. In such a competition the contestant proficiency is tested by asking him/her to recite the Qur'an starting from a certain verse in a certain sura that were selected randomly. Each contestant is given a score based on the quality of his memorization and Tajweed. YouTube is full of video clips showing children as young as 6 years old participating in these competitions. You can watch examples of these competitions [here](#), [here](#), [here](#), and [here](#).

- 8- The critical period to any religion is the first few years after the death of its prophet or messenger. If the followers of the prophet were strong they can preserve his teachings; if, on the other hand, they were weak and on the run, the prophet's teachings could be suppressed and corrupted.
 Unlike many prophets before him, Prophet Muhammad (pbuh) accomplished his mission 100%. By the time of his death, Islam was well established, and almost all of the Arabian Peninsula accepted Islam. In other word, Islam and Muslims were strong; they were not on the run. Actually, in the next thirty years after the death of the Prophet, the Muslim armies were conquering the neighboring nations, and Islam witnessed its greatest expansion. The enemies of Islam at that time had no chance to corrupt the Qur'an.

- 9- Writing was not a common skill among the Arabs at the time of the Prophet. But, every Companion of the Prophet who knew how to write used to the write whatever he memorized of the Qur'an on any available material to him: leather parchments, palm leaves, pieces of wood, animal bones, flat rocks, .. (paper

was not invented at that time). So, it is a definite fact that by the time of the Prophet death the Qur'an was recorded in writing on thousands of pieces of different writing materials.

- 10- The Prophet selected many of his Companions and assigned them as official scribes for himself. The scribes' job was to record the Qur'an in writing and to write the letters of the Prophet to other leaders . There are different accounts to the number of those scribes; but the estimates from different sources are that their numbers was between 43 to 65 scribes. Therefore, although the Muslims at the time of the Prophet did not need a written copy of the Qur'an for they memorize it by heart, the Qur'an existed in written form at the time of the Prophet.

- 11- The first compilation of the Qur'an in written form was done by the first Caliph, Abu Bakr Al-Siddiq whose reign lasted 2 years (11H-13H/632-634CE). He appointed Zaid bin Thabit (one of the official scribes of the Prophet) to head a committee whose task was the compilation of the Qur'an and producing a written version (Mus'haf) of the Qur'an. The work started in Year 12H (633CE); i.e. in the following year after the death of the Prophet (pbuh). The committee task included collecting all the scattered recordings from the Companions of the Prophet. The Mus'haf (Qur'an book) was then reviewed and authenticated by the proficient hafizoon in Medina. This Mus'haf was kept with Abu Bakr, the first Caliph. At that time there was no need to make copies of the written Mus'haf because everyone recites the Qur'an from memory with an abundance of Hafizoon in the society. After the death of Abu Bakr, the Mus'haf was transferred to Umar bin al-Khattab, the second Caliph. After the death of Umar, the Mus'haf was kept with Hafsa bint Umar, the daughter of Umar and one of the wives of the Prophet.

- 12- By the time of the third Caliph, Uthman bin Affan (23AH-35AH/644-656CE), Islam had reached north Africa and the center of Asia, and many non-Arabs are becoming Muslims. The need was finally felt for written copies of the Qur'an to ensure that the new Muslims read and recite the Qur'an properly without errors.

Uthman requested Hafsa to send him the manuscript of the Qur'an which was in her safekeeping, and ordered the production of several bounded copies of it. This task was entrusted to 4 of the prominent Companions: Zaid ibn Thabit, Abdullah ibn Az-Zubair, Sa'eed ibn Al-'as, and Abdur-Rahman ibn Harith ibn Hisham. Upon the completion of their tasks (in 25AH/646CE), Uthman returned the original manuscript to Hafsa. The copies of the Mus'haf were again authenticated by the hafizoon in Medinah, and then they were sent to the major Islamic provinces. A copy of those Masa'hif (pl. of Mus'haf) is what is known as The Uthmanic Mus'haf (Mus'haf of Uthman), and is the original source of the Mus'haf we have between our hands nowadays. Many people make a mistake by thinking that Uthman was the first person to compile the Qur'an in year 25H (646CE); where in fact what Uthman did was generating copies of the Mus'haf that was compiled by Abu Bakr in year 12H (633CE), one year after the death of the Prophet (pbuh).

- 13- One of the copies sent out by the Caliph Uthman is still in existence today. It lies in the Museum of the City of Tashkent in Uzbekistan, Central Asia. This manuscript, held by the Muslim Board of Uzbekistan, is the earliest existent written version of the Qur'an. Also, a duplicate of the copy of the Mus'haf sent to Syria exists in the Topkapi Museum in Istanbul.

Part III in the Section (Further Reading) that follows includes selected references about the Qur'an, its moral values, and its history of compilation.

Further Reading:

I- Morality of the Bible:

- Bal, M. (Ed.) - *Anti-Covenant. Counter-Reading Women's Lives in the Hebrew Bible*, Almond Press (1989).
- Besant, A.W. - *Is the Bible Indictable. An Enquiry whether the Bible is Obscene Literature*, Freethought Pub. Co. (1877).
- Boer, R. - *The Earthly Nature of the Bible. Fleshly Readings of Sex, Masculinity, and Carnality*, Palgrave Macmillan (2012).
- Bonner, H.B. - *Christianity and Conduct; or, the Influence of Religious Beliefs on Morals*, Watts & Co. (1919).
- Collins, S.L. - *Weapons Upon Her Body. The Female Heroic in the Hebrew Bible*, Cambridge Scholars Pub. (2012).
- Connor, A. - *Fierce. Women of the Bible and Their Stories of Violence, Mercy, Bravery, Wisdom, Sex, and Salvation*, Fortress Press (2017).
- Copan, P. - *Is God a Moral Monster? Making Sense of the Old Testament God*, Baker Books (2011).
- Daschke, D. & A. Kille (Eds.) - *A Cry Instead of Justice. The Bible and Cultures of Violence in Psychological Perspective*, T & T Clark (2010).
- Dell, K. (Ed.) - *Ethical and Unethical in the Old Testament. God and Humans in Dialogue*, T & T Clark (2010).
- Earl, D.S. - *The Joshua Delusion? Rethinking Genocide in the Bible*, Cascade Books (2010).
- Ehrman, B.D. - *God's Problem. How the Bible Fails to Answer Our Most Important Question - Why We Suffer*, HarperCollins (2008).
- Exum, J.C. - *Plotted, Shot, and Painted. Cultural Representations of Biblical Women*, 2e, Sheffield Phoenix Press (2012).
- Feinstein, E.L. - *Sexual Pollution in the Hebrew Bible*, Oxford Univ. Press (2014).
- Fitzgerald, J.T., F.J. van Rensburg, and H.F. van Rooy (Eds.) - *Animosity, the Bible and Us. Some European, North American, and South African Perspectives*, Soc. Biblical Literature (2009).
- Foote, W. - *The Bible Delusion. Why Belief in the Infallible World of God is a Delusion*, Portable Atheist Press (2011).
- Green, S. & J. Green - *This Dangerous Book; How the Bible Has Shaped Our World and Why It Still Matters Today*, Zondervan (2017).

- Harris, K. - *Sex, Ideology and Religion. The Representation of Women in the Bible*, Barnes & Noble Books (1984).
- Haynes, S.R. - *Noah's Curse. The Biblical Justification of American Slavery*, Oxford Univ. Press (2002).
- Jenkins, P. - *Laying Down the Sword. Why We Can't Ignore the Bible's Violent Verses*, HarperOne (2011).
- Kaltner, J., S.L. McKenzie, and J. Kilpatrick - *The Uncensored Bible. The Bawdy and Naughty Bits of the Good Book*, HarperCollins (2008).
- Kerrigan, M. - *Dark History of the Bible; the Sins, the Temptation, the Betrayal, and the Word*, Amber Books Ltd. (2015).
- Kidd, C. - *The Forging of Races; Race and Scripture in the Protestant Atlantic World, 1600–2000*, Cambridge Univ. Press (2006).
- Kirk-Duggan, C.A. (Ed.) - *Pregnant Passion. Gender, Sex, and Violence in the Bible*, Soc. Biblical Literature (2003).
- Kirsch, J. - *Harlot by the Side of the Road. Forbidden Tales of the Bible*, Ballantine Books (1997).
- Knust, J.W. - *Unprotected Texts. The Bible's Surprising Contradictions about Sex and Desire*, HarperCollins (2011).
- Kugel, J.L.. - *Traditions of the Bible. A Guide to the Bible as It Was at the Start of the Common Era*, Harvard Univ. Press (1998).
- Lamb, D.T. - *God Behaving Badly; Is the God of the Old Testament Angry, Sexist and Racist*, Inter Varsity Press (2011).
- Mangasarian, M.M. - *Is the Morality of Jesus Sound* (1859).
- McCabe, J.M. - *The Sources of the Morality of the Gospels*, Watts & Co., London (1914).
- McCracken, D. - *The Scandal of the Gospels. Jesus, Story and Offence*, Oxford Univ. Press (1994).
- Niditch, S. - *War in the Hebrew Bible; A Study in the Ethics of Violence*, Oxford Univ. Press (1993).
- Plotz, D. - *Good Book. The Bizarre, Hilarious, Disturbing, Marvelous, and Inspiring Things I Learned When I Read Every Single Word of the Bible*, HarperCollins (2009).
- Remsburg, J.E. - *Bible Morals; Twenty Crimes and Vices Sanctioned by Scripture*, Truth Seeker (1885).
- Rogiers, J. - *The Bible: The Devil's Book. How the Doctrine of the Bible Brings our World to Ruin*, Cymophane Pub. (2000).
- Schipper, J. - *Parables and Conflict in the Hebrew Bible*, Cambridge Univ. Press (2009).

- Seibert, E.A. - *Disturbing Divine Behavior. Troubling Old Testament Images of God*, Fortress Press (2009).
- Spong, J.S. - *The Sins of Scripture. Exposing the Bible's Texts of Hate to Reveal the God of Love*, HarperCollins (2005).
- Thatcher, A. - *The Savage Text. The Use and Abuse of the Bible*, Wiley-Blackwell (2008).
- Washburn, L.K. - *Is The Bible Worth Reading, and Other Essays*, Truth Seeker (1911).
- Weiss, S. - *Ethical Ambiguity in the Hebrew Bible. Philosophical Analysis of Scriptural Narrative*, Cambridge Univ. Press (2018).
- Wells, S. - *Drunk with Blood. God's Killings in the Bible*, 2e, SAB Books (2013).
- Werleman, C.J. - *God Hates You, Hate Him Back; Making Sense of The Bible* (2009).
- Werleman, C.J. - *Jesus Lied, He was Only Human. Debunking the New Testament* (2010).
- West, E.S. - *Impeachment of the Bible. A Brief Offering the Bible in Evidence in the Cause* (1923).
- Yamada, F.M. - *Configurations of Rape in the Hebrew Bible. A Literary Analysis of Three Rape Narratives*, Peter Lang (2008).

II- Criticism of the Bible:

- Aaron, D.H. - *Biblical Ambiguities: Metaphor, Semantics and Divine Imagery*, Brill (2001)
- Armstrong, J. - *God vs. the Bible. How God's Creation Discredit Christian Scripture*, 5e, Noble Savage Press (2008).
- Asimov, I. - *In the Beginning ... Science Faces God in the Book of Genesis*, Open Road (1981).
- Bacon, B.W. - *Genesis of Genesis. Bibles within the Bible*, The Student Pub. Co. (1892).
- Baker, B. - *Nonsense from the Bible* (2012).
- Batto, B.F. - *Slaying the Dragon. Mythmaking in the Biblical Tradition*, Westminster/John Knox Press (1992).
- Berman, J.A. - *Inconsistency in the Torah. Ancient Literary Convention and the Limits of Source Criticism*, Oxford Univ. Press (2017).

- Bernardin, A. - *The Naked Bible. An Irreverent Exposure of Bible Verses, Versions, and Meanings That Preachers Dishonestly Ignore*, Barking Ink Books (2010).
- Borg, M.J. - *Reading the Bible Again for the First Time*, Perfect Bound (2001).
- Burton, J.W. - *The Causes of the Corruption of the Traditional Text of the Holy Gospels* (1896).
- Callahan, T. - *Secret Origins of the Bible*, Millennium Press (2002).
- Callender, D.E. (Ed.) - *Myth and Scripture. Contemporary Perspectives on Religion, Language, and Imagination*, SBL Press (2014).
- Carr, D.M. - *The Formation of the Hebrew Bible. A New Reconstruction* (2011).
- Cheyne, T.K. and J.S. Black - *Encyclopaedia Biblica. A Critical Dictionary of the Literary, Political and Religious History, the Archaeology Geography and Natural History of the Bible*, Vols. I, II, III & IV (1899).
- Colenso, J.W. - *The Pentateuch and Book of Joshua Critically Examined* (1862).
- Davies, E.W. - *Biblical Criticism. A Guide for the Perplexed*, Bloomsbury (2013).
- Davis, K.C. - *Don't Know Much About the Bible. Everything You Need to Know About the Good Book but Never Learned*, Perfect Bound (1998).
- Doane, T.W. - *Bible Myths and Their Parallels in Other Religions* (1882).
- Duff, A. - *History of Old Testament Criticism*, Watts & Co. (1910).
- Dundes, A. - *Holy Writ as Oral Lit. The Bible as Folklore* (1999).
- Ehrman, B.D. - *The Orthodox Corruption of Scripture. The Effect of Early Christological Controversies on the Text of the NT*, Oxford U. Press, (1993).
- Ehrman, B.D. - *Misquoting Jesus. The Story Behind Who Changed the Bible and Why*, Harper San Francisco, (2005).
- Ehrman, B.D. - *Studies in the Textual Criticism of the New Testament*, Brill (2006).
- Ehrman, B.D. - *FORGED: Writing in the Name of God - Why the Bible's Authors are not Who We Think*, HarperCollins (2011).
- Erasmus - *The Bible Exposed*, J.P. Mendum (1862).
- Erinwhite, L.F. - *The Bible Exposed; or, How to Be Happy in Your Disbelief* (2011).

- Finkelstein, I. & N.S. Silberman - *The Bible Unearthed. Archeology's New Vision of Ancient Israel and the Origins of Its Sacred Texts*, Touchstone (2001).
- Fishbane, M. - *Biblical Myth and Rabbinic Mythmaking*, Oxford Univ. Press (2003).
- Flink, T. - *Textual Dilemma. Studies in the Second-Century Text of the New Testament*, Univ. Joensuu (2009).
- Fox, A.W. - *The Ethics and Theology of the Old Testament*, The Lindsey Press, London (1918).
- Frazer, J.G. - *Folklore in the Old Testament. Studies in Comparative Religion, Legend and Law*, (3 volumes), MacMillan and Co., Ltd. (1919).
- Freedman, H. - *The Murderous History of Bible Translations. Power, Conflict, and the Quest for Meaning*, Bloomsbury Press (2016).
- Friedman, R.E. - *The Bible With Sources Revealed. A New View into the Five Books of Moses*, HarperOne (2003).
- Friedman, R.E. - *Who Wrote the Bible*, 2e (2011).
- Frye, N. & J. Macpherson - *Biblical and Classical Myths. The Mythological Framework of Western Culture*, Univ. Toronto Press (2004).
- Garbini, G. - *Myth and History in the Bible*, Sheffield Academic Press (2003).
- Gardiner, F. - *Errors of the Scriptures* (1879).
- Godawa, B. - *Myth Became Fact. Storytelling, Imagination & Apologetics in the Bible*, Embedded Pictures Pub. (2012).
- Graham, L.M. - *Deceptions and Myths of the Bible* (1975).
- Graves, G. & Raphael Patai - *Hebrew Myths. The Book of Genesis* (1963).
- Graves, K. - *The Bible of Bibles; or, Twenty-Seven "Divine Revelations:" Containing..*, Colby & Rich (1879).
- Green, R.H. - *The Born Again Skeptic's Guide to the Bible*, Freedom from Religion Foundation (1979).
- Greenberg, G. - *101 Myths of the Bible. How Ancient Scribes Invented Biblical History*, Sourcebooks, Inc., (2000).
- Gutierrez, M.L. - *The Bible Dilemma: Historical Contradictions, Misquoted Statements, Failed Prophecies and Oddities in the Bible* (2009).
- Heston, W. - *Old Testament Stories Comically Illustrated*, Truth Seeker (1892).

- Hill, C.E. - *Who Chose the Gospels? Probing the Great Gospel Conspiracy*, Oxford Univ. Press (2010).
- Hoffman, J.M. - *And God Said. How Translations Conceal the Bible's Original Meaning*, Thomas Dunne Books (2010).
- Horne, T.H. - *Popery, the Enemy and the Falsifier of Scripture; or, Facts and Evidences, Illustrative of the Conduct of the Modern Church of Rome..*, William Edward Painter, London (1845).
- Horsley, S. - *Biblical Criticism on the First Fourteen Historical Books of the Old Testament*, in Four Volumes (1820).
- Ingersoll, R.G. - *Some Mistakes of Moses*, 10th ed., C.P. Farrell (1889).
- Kalisch, I. - *A Guide for Rational Inquiries into the Biblical Writings: Being an Examination of the Doctrinal Differance Between Judaism and Primitive Christianity, Based Upon a Critical Exposition of the Book of Matthew*, Bloch & Company (1857).
- Kloppenborg, J.S. & J.H. Newman (Eds.) - *Editing the Bible; Assessing the Task Past and Present*, Soc. of Biblical Literature (2012).
- Law, D.R. - *The Historical-Critical Method. A Guide for the Perplexed*, Continuum (2012).
- Lee, M.J. - *The Erosion of Biblical Certainty. Battles Over Authority and Interpretation in America*, Palgrave Macmillan (2013).
- Mack, B.L. - *Who Wrote the New Testament. The Making of the Christian Myth*, Harper (1995).
- Mack, B.L. - *The Christian Myth. Origins, Logic, and Legacy*, Continuum Int. Pub. (2001).
- McKinsey, C.D. - *The Encyclopedia of Biblical Errancy*, Prometheus Books (1995).
- Metzger, B.M. & B.D Ehrman - *The Text of the New Testament; Its Transmission, Corruption, and Restoration*, 4e, Oxford Univ. Press (2005).
- Moon, W. - *The Reviser's English. A Series of Criticisms, Showing the Revisers' Violations of the Laws of the Language*, Hatchards, Piccadilly (1882).
- Moon, W. - *The Bishop's English: A Series of Criticisms on the Right Rev. Bishop Thornton's Laudation of the Revised Version of the Scriptures; ...*, Swan Sonnenschein & Co. (1904).
- Muller, R., J. Pakkala, and B.H. Romeny - *Evidence of Editing. Growth and Change of Texts in the Hebrew Bible*, Soc. Biblical Literature (2014).

- Newton, I. - *An Historical Account of Two Corruptions of Scripture in a Letter to a Friend* (1754).
- O'Donoghue, A.H. - *Theology and Mythology. An Inquiry into the Claims of Biblical Inspiration and the Supernatural Element in Religion*, Charles P. Somerby (1880).
- Orr, J. - *The Problem of The Old Testament Considered with Reference to Recent Criticism*, Charles Scribner's Sons (1906).
- Pakkala, J. - *God's Word Omitted. Omissions in the Transmission of the Hebrew Bible*, Vandenhoeck & Ruprecht (2013).
- Palmer, A.S. - *Babylonian Influence on the Bible and Popular Beliefs. A Comparative Study of Genesis I.2* (1897).
- Pelikan, J. - *Whose Bible Is It? A History of the Scriptures Through the Ages*, Penguin Group (2005).
- Pinches, T.G. - *The Old Testament in the Light of Legends of Assyria and Babylonia*, Soc. Promoting Christian Knowledge (1908).
- Plotz, D. - *Good Book. The Bizarre, Hilarious, Disturbing, Marvelous, and Inspiring Things I Learned When I Read Every Single Word of the Bible*, HarperCollins (2009).
- Ramage, M.J. - *Dark Passages of the Bible. Engaging Scripture with Benedict XVI & Thomas Aquinas*, Catholic Univ. of America Press (2013).
- Robinson, D. - *Who Translates. Translator Subjectivities Beyond Reason*, State Univ. New York (2001).
- Rogers, J.E.T. - *Bible Folk-lore. A Study in Comparative Mythology*, Kegan Paul, Trench Co., London (1884).
- Ruprecht, L.A. - *This Tragic Gospel. How John Corrupted the Heart of Christianity*, Jossey-Bass (2008).
- Ryan, D.P. - *The Complete Idiot's Guide to Biblical Mysteries*, Alpha Books (2000).
- Shuey, B. - *Unholy Dilemma. A Search for Logic in the Old Testament*, (2015).
- Shuey, B. - *Unholy Dilemma 2. A Search for Logic in the Old Testament*, (2019).
- Stanton, E.C. - *The Woman's Bible. Part I: Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy*, European Pub. Co. (1895).
- Stanton, E.C. - *The Woman's Bible. Part II: Judges, Kings, Prophets*, European Pub. Co. (1898).

- Strange, T.L. - *The Legends of the Old Testament Traced to Their Apparent Primitive Sources*, Trubner & Co. (1874).
- Strange, W.A. - *The Problem of the Text of Acts*, Cambridge Univ. Press (1992).
- Tov, E. - *Textual Criticism of the Hebrew Bible*, 2e, Fortress Press (2001)
- Tov, E. - *Scribal Practices and Approaches Reflected in the Texts Found in the Judean Desert* (2004)
- Tuck, R. (Ed.) - *A Handbook of Scientific and Literary Bible Difficulties; or, Facts and Suggestions Helpful Toward the Solution of Perplexing Things in Sacred Scripture*, Elliot Stock (1890)
- Wells, S. - *The Skeptic's Annotated Bible*, SAB Books (2012).
- Yusseff, M.A. - *The Dead Sea Scrolls, The Gospel of Barnabas, and the New Testament*, 2e, American Trust Pub. (1993).
- Zsengeller, J. (Ed.) - *Rewritten Bible after Fifty Years: Texts, Terms, or Techniques? A Last Dialogue with Geza Vermes*, Brill (2014).

III- The Qur'an:

- Abdel Haleem, M. - *Understanding the Qur'an. Themes and Style*, I.B. Tauris (2011).
- Abu Laylah, M. - *The Qur'an and the Gospels. A Comparative Study*, Al-Falah Foundation (2005).
- Al-Azami, M.M. - *The History of The Qur'anic Text from Revelation to Compilation; a Comparative Study with the Old and New Testaments*, UK Islamic Academy (2003).
- Al-Hilali, M.T. & M.M. Khan - *Translation of the Meanings of The Noble Qur'an in the English Language*, King Fahd Complex for the Printing of the Holy Qur'an (2004).
- Ali, Ahmed - *Al-Qur'an: A Contemporary Translation*, Princeton Univ. Press (1988).
- Ali, Yusuf - *The Qur'an Translation* (1934).
- Asad, Muhammad - *The Message of Islam*, The Book Foundation (1980).
- Draz, M.A. - *The Moral World of the Qur'an*, I.B. Tauris (2008).
- Kaltner, J. & Y.Y. Mirza - *The Bible and the Qur'an; Biblical Figures in the Islamic Tradition*, Bloomsbury (2018).

- Maududi, S.A. - *Tafhim-ul-Qur'an* (1972).
- Mawdudi - *Four Key Concepts of the Qur'an*, The Islamic Foundation (2006).
- Mawdudi - *Towards Understanding The Qur'an*. Abridged version of *Tafhim al-Qur'an*, The Islamic Foundation (2007).
- Nasr, S.H. et al - *The Study Quran. A New Translation and Commentary*, HarperOne (2017).
- Qutb, S. - *In The Shade of the Qur'an (18 Volumes)*, The Islamic Foundation (2009).
- Saeed, A. - *The Qur'an. An Introduction*, Routledge (2008).

Internet Resources:

I- Bible Search:

<https://biblegateway.com/>

<https://biblehub.com/>

<https://bible.knowing-jesus.com/>

<https://blueletterbible.org/>

II- Qur'an & Sunnah Translation & Search:

<https://noblequran.com/>

<https://quran.ksu.edu.sa/>

<https://qurancomplex.gov.sa/kfgqpc-quran-translate-english/>

<https://surahquran.com/>

<http://tanzil.net>

<https://sunnah.com/>

Index:

- 'Aisha, 152, 202
 Aaron, 12, 45, 46, 59, 144, 171, 211
 Abdullah bin 'Amr bin Al-'as, 64, 97
 Abdullah ibn Az-Zubair, 206
 Abdullah ibn Umar, 152
 Abdur-Rahman ibn Harith ibn Hisham, 206
 Abimelech, 41, 87
 Abimelek, 41, 42, 47, 87
 Abraham, 11, 12, 41, 82, 87
 Abraham Lincoln, 82
 Abu Bakr, 205, 206
 Abu Bakr Al-Siddiq, 205
 Abu Darda', 152
 Abu Huraira, 64, 93, 141, 142, 202
 Abu Musa Al-Ash'ari, 142
 Abu Sa'eed Al-Khudri, 132
 Abu-Bakr, 74
 Adam, 11, 12, 16, 18, 19, 20, 63, 86
 adultery, 77, 173
 Adultery, 76, 98
 Ahab, 53, 59, 60, 86, 106
 Ahl Adh-Dhimmah, 118
 Ahl al-Kitab, 117, 118
 Ai, 67, 68
 Alan Alexander Milne, 173
 Alexander Crummell, 134
 Al-Qasim bin Al-Mukhaimirah, 117
 Ammon, 48
 Ammonites, 38, 39, 43, 44, 48, 49, 99
 Amnon, 104
 Amr ibn Abasah, 142
 Annie Besant, 112
 Ashtoreth, 43, 44
 Bachab, 101
 Bart D. Ehrman, 186
 Bas ter Haar Romeny, 198
 Bathsheba, 43, 50, 99, 101, 104, 168
 Bestiality, 76
 Buth, 101
 Cain, 63
 Canaan, 47
 cheating, 95
 Chemosh, 43, 44
 Crusades, 71, 115
 curse, 47, 56, 57, 58, 88, 134, 143, 167, 182
 Cursing, 76
 David, 12, 43, 44, 45, 49, 50, 51, 52, 89, 90, 98, 99, 100, 101, 104, 157, 168, 175
 death penalty, 76
 Debir, 68, 69
 Deborah, 61
 deception, 19, 86, 173
 Dinah, 104
 discrimination, 80, 143, 144
 Discrimination, 80, 143
 Eglon, 60, 68
 Ehud, 60
 Elisha, 12, 40, 89

- Esau, 42, 95
 etiological myth, 39
 Eve, 11, 16, 18, 20
 Evil-merodach, 184
 Ezra, 12, 174, 175, 176, 177, 179, 186
 falsehood, 86, 87, 92, 93, 173
 Flood, 21
 forced conversions, 115
 Francis Bacon, 81
 generational curse, 56, 57
 Hafsa bint Umar, 206
 Hafsah, 206
 Ham, 47, 133, 134, 143, 145
 Heber, 61
 Henry Doorly Zoo, 31, 32
 Henry Ford, 82
 Hilary Lipka, 39
 Homosexuality, 76
 Hosea, 99
 Ibn 'Abbas, 132
 Ibn Buraidah, 72
 Ibn Ezra, 175, 176, 177, 179, 180
 Ibn 'Umar, 151, 152
 incest, 38, 39, 40, 43, 77
 Incest, 38, 76
 Inquisition, 115
 Intemperance, 148
 Isaac, 12, 42, 87, 95, 173
 Isaac Asimov, 173
 Isaac Newton, 190
 Ishmael, 12, 40, 45, 46
 Jacob, 12, 42, 88, 89, 95, 98
 Jael, 61
 Japeth, 47
 Jehoiachin, 184
 Jehu, 59, 60
 Jephthah, 48
 Jerusalem, 44, 50, 51, 52, 70, 71, 91, 99, 109, 112, 125, 154, 186
 Job, 12, 45, 46, 107
 John, 12, 45, 46, 82, 150, 151, 162, 173, 181, 190, 192, 193, 194, 211, 215
 John Adams, 82
 John E Remsburg, 173
 John Locke, 190
 John Maynard Keynes, 82
 John William Burgon, 193
 John William Colenso, 181
 Joseph, 12, 45, 46, 101, 170
 Joshua, 66, 67, 68, 208, 212
 Josiah, 52, 100, 134, 135, 184
 Josiah Priest, 134
 Judah, 52, 90, 98, 100, 101, 144, 178, 184, 186
 Juha Pakkala, 198
 Laban, 89
 Lachish, 68
 Leah, 89
 Leander Kerr, 134
 Libnah, 68, 69
 Lot, 12, 23, 26, 27, 28, 34, 35, 36, 38, 39, 40, 43, 45, 46, 98
 Makkedah, 68
 Moab, 38, 43, 44, 60, 178
 Moabites, 38, 39, 43
 Molek, 43, 44
 Moses, 12, 23, 36, 43, 45, 46, 52, 58, 59, 65, 66, 70, 95, 126, 135, 144, 171, 174, 175, 176, 177, 178, 179, 180, 183, 184, 185, 186, 201, 213, 214
 Negiv, 68
 Noah, 21, 23, 24, 25, 26, 27, 28

- Nuh, 24, 25, 26, 27, 28
 Obscenity, 104
 Original Sin, 16, 19, 20
 Paul, 215
 Perez, 100, 101
 Pharaoh, 23, 26, 27, 28, 41, 43, 87, 95, 178
 Phinehas, 58, 59
 pornographic objectification, 109, 112
 Prostitution, ix, 98
 Rachel, 89
 racial discrimination, 134
 racism, 133, 143, 147
 Racism, 143
 rape, 36, 105
 Rape, 104, 210
 rape metaphors, 106
 Rebecca, 42, 87
 Reinhard Muller, 198
 religious intolerance, 115
 religious wars, 115
 Reuben, 104
 Richard Elliott Friedman, 185
 Robert Ingersoll, 69
 Ruth, 100, 101
 Sa'eed ibn Al-'as, 206
 Samson, 98
 Samuel, 12
 Sarah, 41, 47, 87, 119
 Satan, 11, 18, 19, 20, 83, 151, 155
 Saul, 51
 Sayyed Qutb, 55
 Shechem, 104
 Shem, 47, 133
 Shurahbil bin As-Simt, 141
 Sidonians, 43, 44
 Sisera, 61
 slave trade, 137, 138
 slavery, 114, 133, 134, 135, 136, 137, 138, 139, 143
 Solomon, 12, 43, 44, 45, 46, 51, 100, 101, 155, 175
 Spinoza, 179, 180
 Steven Runciman, 70
 Tamar, 98, 100, 101, 104
 Thomas Hartwell Horne, 196
 Thomas Jefferson, 81
 Transatlantic Slave Trade, 137
 Umar bin al-Khattab, 206
 Uriah, 50, 99, 100, 101, 168
 Usama, 74
 usury, 80, 81, 82, 83, 84
 Uthman, 206
 Uthman bin Affan, 206
 William Shakespeare, 81
 Yazid ibn-Abi Sufian, 74
 Young-Earth, 22
 Young-Earth creationists, 22
 Zaid ibn Thabit, 206

About the Author:



Dr. Mohammad Mahmoud Mandurah

- Ph.D. in Electrical Engineering, Stanford University.
- A Retired University Professor.
- Owner of Mandurah Consulting.
- Resides in Jeddah, Saudi Arabia.
- Email: mmandurah@yahoo.com

Other books by the author in the field of “Religion”:

- *25 Testimonies Against the Bible* (2020).
- *Biblical Creation vs. Qur’anic Creation* (2020).